

24-2

T H E
ENTHUSIASM
O F
M E T H O D I S T S
A N D
P A P I S T S
C O M P A R E D.

By Bp Lavington.

P A R T III.

" I am apt to lay this down for a Maxim in Politics, that when they are busy in Exorcising or Dispossessing of Devils, 'tis Time for our Governors to look about them; there being a worse Devil lying hid, than that which appears upon the Stage.——For 'tis Dangerous, when an Under-Party by these and such like Cheats of Sanctity, endeavour to strengthen their Interest by making themselves Popular."

Foulis's History of Romish Treasons.

" Having been at one of their Exorcisings, I said, I doubted whether the Party were actually and really Possessed. Mr. Thomson, a Priest, and great Actor in those Matters, answered——Such Catholics as have been present at such Fits, have received it for a Truth, that the Parties are Possessed. And though I will not make it an Article of my Creed, yet I think that Godly Credulity doth much Good for the farthering of the Catholic Cause."

Confession of Anthony Tyrrel, Priest. Ibid.

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To the R E V E R E N D

Mr. W E S L E Y.

S I R,



S you make so considerable a Figure in the ensuing Discourse, you may claim a Sort of Right to this Address: which at length waits upon you (as the Former on Mr. Whitefield) unstained with the too common Daub of Flattery; and yet paying due Regard to your Merits.

My Third Part of this Comparison was ready for the Press above a Twelve-Month ago: but the Publication was delayed, on Account of your Fifth Journal, and your Letter to the Author of the Enthusiam, &c. both of which saw the Light about the same
a 2 *Time.*

Time. This, with various other Interruptions, hath prevented my earlier Appearance, and likewise occasioned no small Additions.

1 Journ.
Preface.

You have acquainted us, "that your Journals are but Extracts from your larger Diary: it not being your Design to relate all Particulars." The greater is the Pity, say I. What a Curiosity hath the World lost!

It is Matter of some Concern too, that, in general, your Journals came not out sooner, after the Facts, which they relate; and particularly your Fifth: which was published in the Winter, 1749; and relates Matters from September 3, 1741, to October 27, 1743. So that seven or eight Years intervene. But for this, no Doubt, you have good Reasons. For you appeal here to Facts; and bring your Evidence, which might have been brought immediately, at the Distance of many Years. Which must be allowed to be a cautious and prudent Step. For some of the Parties concerned may probably have died in the Interval:—many Circumstances (as a sound Judgment and good Memory don't often meet) may have been forgotten by your Disciples. In which Cases you are therefore under no Danger of being contradicted; and may relate as little, or as much, as you please.—Characters of Persons, and Variety of Incidents may have been so altered, that after a Course of Years,
you

P R E F A C E.

v

*you may find it proper to change your Note; and thereby be guilty of fewer Inconsistencies. Prophecies especially may have been uttered; in Ecstatic or Raging Fits, of Things shortly to be fulfilled. And then 'tis perfectly right to wait the Event; lest Want of Accomplishment should occasion Shame. Prophecy (you well know) is one of the necessary Ingredients of Enthusiasm. And the Predictions, if put off to a remote Event, would not serve an Impostor's Purpose. His Followers are too impatient and eager to stay: they must be struck with something near at Hand. And yet the precise Time, Day or Year of it, must be too punctually mentioned, for Fear of Disappointment. Your Acquaintance, Madam Bourignon, was so imprudent, as to fix "the Millennium, or Day of Judgment, within her own Days; and so near, that within three Years we should see the Effect of it." She hath been dead about seventy Years, and thereby proved herself a false Prophetess, You, Sir, have been, for some Years, a Dealer-out of the same Prophetic Warnings: "Behold! the Day of the Lord is come,—At this very Hour the Lord is rolling away our Reproach." As your Reproach is not beginning to be rolled away, much less appears any full Completion; haply you have obtained an Inhibition; or have Power to adjourn the Day of the Lord, from Time to Time, at
your*

P R E F A C E.

your Pleasure. By such Artifices you may hope to escape the Snare, into which a Brother Methodist-Teacher fell; who pronounced peremptorily, some few Years ago, "that the Day of Judgment should come that very Year;" but, unluckily a Failure of Prophecy happening, he was put to Shame:—I mean, if he had any. You will have the Story anon.—

In the mean Time take the following Story from Aventine. "At that Time [about nine Hundred Years ago] there was a crazy Woman, called Theoda, who, under the Direction of a Priest, for the Sake of Lucre, and depending on the Credulity of the People, (ignorant Persons being always more superstitious than religious) set up for the Gift of Prophefying. She pretended Heavenly Visions, Meetings and Conversations with the Cælestial Beings: and foretold, that the Day of Judgment should come that very Year. Men, Women, and Children, frightened out of their Senses, flocked about her; brought her Presents, and begged her Intercession with Heaven; followed, adored, and esteemed her inspired. But being brought before some Bishops, she discovered the whole Cheat, in which she was instructed by the Priest. For which she only underwent the Discipline of Whipping; and was let go, to be afterwards a public Laughing-Stock."

Annal.
lib. 4.
§. 23.

Your

P R E F A C E.

VII

Your own Followers, in your last Journal, have a Share in your Complaints: "Some Page 1. beginning to use their Liberty as a Cloak for Licentiousness." I readily believe it: and not only beginning, but running great Lengths. — "You discovered among them P. 69. such Wiles of Satan, as never entered into your Heart to conceive." And how could you expect better, after their being caught in your own Wiles? — A pretty Character too you give of some of your Congregations, who have not yet known these Depths. "Preaching at Morva I observed an earnest, P. 107. stupid Attention in the Hearers: — not one 108. convinced of Sin: — others shewing huge Approbation, and absolute Unconcern. — I preached, in the Castle at Exeter, to such a People as I have rarely seen, void both of Anger, Fear, and Love." — Strange People indeed to be void of all three! — At another Place your Sheep a little mend: "At P. 76. London I met the wild, staring, loving Society." — All unaccountably strange People! But not a Quarter so unaccountable, as when they come to be variously metamorphosed by your enchanted Wand.

What you throw out against the Dissenters let themselves answer. But what you have to say against my Brethren of the Church should not be passed over. "When a Minister P. 32. refused you the Use of his Church, because the Bishop had forbidden him; you exclaim
horribly,

horribly, "By what Authority am I suspended from preaching? By bare-faced Arbitrary Power." But is there not a Cause? Are there not many? Do you think them so in Love with your Black Art, as to be fond of having themselves, and Doctrines, traduced in their own Pulpits? Of permitting their Flock to be stolen, or catch the Murrain? — You can hardly object to Visions. And we are informed, "That Mahomet had a Vision, wherein he saw his Enemies mount his Pulpit, and jump about in it like Monkeys." The Clergy have often seen such a Sight, bare-faced, and with their corporeal Eyes.

Sale's
Koran,
p. 232.

P. 84. — Another Complaint lies against the Curate of Epworth; who said, "Pray tell Mr. Wesley, I shall not give him the Sacrament. For he is not fit." Indeed, Sir, I take your Part here. (For I am determined to act impartially.) The Curate was to blame. Possibly he might not think you arrived to Perfection. But, on the other Hand, he ought to have remembered your Doctrine; that "no Fitness is required at the Time of Communicating, but a Sense of our utter Sinfulness; every one, who knows he is fit for Hell, being fit to come to Christ in this Ordinance."

4 Journ.
P. 47.

But your worst Enemies, the most hateful of Men, are the wicked Moravians. There was a Time, when "theirs was the only

only Country of the Christians; — *when you could not see any of them, but your Heart burned within you; they were some of the best of Men; and (is it possible?) better by far than yourself, &c.* But now, at length, *nothing is so wicked; nothing so detestable. After you had found out “their Guile, Hypocrisy, Profanation of God’s Ordinances, Conformity to this World, Tenaciousness of their essentially-erroneous Doctrines, &c.—then your Discipline and theirs are as widely different, as the Heavens are from the Earth. Nor is there any so effectual Bar in the World against Moravianism, as pure Methodism.” So that now, “there is no Connexion between you; the Names of Moravians and Methodists are become scandalous to each other.” And yet, in Spite of the effectual Bar, you are perpetually complaining of Methodists apostatizing to the still Brethren; going over in great Numbers to their essentially-erroneous Doctrines. Which may be called a Proof, that you are able to set Enthusiasm a-going; but want the Art of stopping it at Pleasure.*

Let me ask seriously; Are the Moravian Principles and Practices so bad as you describe them? Why then do you make yourself so merry with your own, who are seduced by them? Why are they packed away to Hell with such sarcastical Sneers? “A

P. 88.

P R E F A C E.

in an eminent Degree of a meek and lowly Spirit, revolts to them. Ah, my poor still Sister! Thou art an apt Scholar indeed! I did not expect this quite so soon. — I called on poor Joseph Hodges, who, after withstanding so long the Wiles of the Enemy, has been at last induced, by his fatal Regard for Mr. Hall, to renounce both my Brother and me, in Form. But he had perfectly learned the Exercise of his Arms."

I see, Sir, you are an errant Joker, a perfect Droll. You love to have the Laugh on your Side,—when you can get it. You have a Jest at their Service, even when they are in Satan's Clutches.

Plangentis populi currit derisor anubis.

But above all, your Gall-bladder chiefly overflows upon their Bishop, Count Zinzendorf: for whose Sake you have drawn a Parallel; for which I heartily thank you.

P. 67. *"I read over that surprizing Book, The Life of Ignatius Loyola: surely one of the greatest Men, that ever was engaged in the Support of so bad a Cause. I wonder any Man should judge him to be an Enthusiast. No. But he knew the People with whom he had to do. And setting out, like Count Z——, with a full Persuasion, that he might use Guile, to promote the Glory of God, or (which he thought the same Thing) the Interest of his Church, he acted in all Things*

Things consistent with his Principles." That you have read the Life of Ignatius, and even made it your Study, the World will easily believe; — unless you have acted wholly by Sympathy; — will perhaps be disposed to acquit you of Enthusiasm, and for the same Reasons: — and will certainly see, that the Cap will fit another Head, besides that of the Count; and will call to mind the Story of the envious Man, who did not care if he lost both his own Eyes, so that he could pick out one of his Enemy's. But that is of little Moment. The Ambition of being thought a great Man, and knowing the People with whom you have to do, will be sufficient Recompence for a bad Cause, using Guile, or being called a crack-brain'd Enthusiast, by mistaken Persons.

But what is the Quarrel with the Count? Only who shall be the greatest. You are Rivals, and Competitors. The Count will not allow you to govern. He is the principal Sheep-stealer; he kidnaps your Followers. The Dispute is typified by the Story of the Battle between Apollo and the Dragon Python, who should have the Direction of the Oracle: — or that of three Anti-Popes at the same Time, banning and cursing one another for the Sake of the infallible Chair. Hence these inveterate Animosities. Hence your reciprocal Anathemas " of Preaching another Gospel, — leading to Damnation :

The Devil, as Mr. Whitefield assures us, standing close by, and blowing the Coals." Proceed in your Contention, exercise your Arms; try the Point, which of you hath most " Subtlety, Evasion and Disguise;" which shall be the most " close, dark and reserved;" which shall draw most Woodcocks into the Snare. The World will soon be convinc'd, that you are all a Pack of wild Fanatics,—aut illud quod dicere nolo.

Lucian,
vol. 3.
Reiz,
p. 325.

Go on, and build Chapels. One may be dedicated to the God Proteus, (as was in the Days of Paganism) famous for being a juggling Wonder-monger, and turning himself into all Shapes:—Another to the God called Catus, because he made Men fly and cunning as Cats. You will find some Worshipers: the People with whom you have to do, you know, will adore you; for the same Reason that " the Ægyptians did their Bull Apis; because renowned for Miracles, and every Hour changing its Colour."

Macrobius.
Lib. 1.
Cap. 21.

It will not be much Trouble, to add a few more Particulars concerning this same surprizing Beast, (God, I would say) Apis. " He was to have certain peculiar Marks; which, when complete, were nine and Twenty in Number: And these distinguishable only by the Priests and holy Prophets; not to be understood, or even discerned by ignorant and profane Eyes. [The precise Number of Methodistical Marks you know best: and you have

Plin. Nat. Hist. lib. 8 cap. 28.
Ælian. Histor. An. lib. 11. cap. 10.
Ammian. M. lib. 15. cap. 14.

have charged me both with Ignorance and Profaneness, concerning them.] When his Holiness was consecrated, he was provided with two Apartments, which they called the Chambers; in one of which he portends horrible Things, in the other joyful. In this latter, upon Occasion is admitted, for his Diversion, a beautiful Heifer, having the same Marks with his own. — He could do Miracles, and foretel future Events, by changing his Spots and Colours. — When led out among the common Herds he was attended by some gamesome Boys, who poured out Prophecies in Virtue of his Influence, and even the Herds became Enthusiastic and Prophetical. — He was honoured with Hymns and Sacrifices; seemed to be an intelligent Creature; to love Adoration, and receive Homage with Pleasure. — He received his Meat from the Hands of his Worshippers; but would turn his Tail to those he did not like. [It will be my Fate to be so served.] One thing was remarkable in this deify'd Brute; he must be born of a Heifer that had been struck down with Lightning. [This you, Sir, and Mr. Whitefield, tell us was the Case of several Methodist Females.] And when he died, (for die his Godship must as well as other horned Cattle) they were never long in finding out another with similar Marks; the

Herodot.
lib. 3.
§ 28.

August.
Civ. Dei.
lib. 18.
cap. 5.

Dæmons

Dæmons soon supplying them with a Successor."

Cham-
bers, in
Bull.

It would be keeping closer to my Title Page, if I could fetch a Comparison from the Pope's Bulls. These, you well know, were literally mere Bubbles; the Seals of papal Instruments. "If they be Letters of Grace, the Bubble is hung on filken Threads; if they be Letters of Justice, and Executory, the Bubble is hung by a Hempen Cord."

You are ready, no doubt, to exclaim once more, "what is all this to me? Doth this prove me to be an Enthusiast?"—And I begin to fear that my Communication with Methodism hath had bad Effects; that my Head is thereby something disorder'd, and my Brains upon the Ramble. But I must proceed as well as I can.

More out of this last Journal (fraught with the usual lading of Vanity, great Pretensions, Exorcisms, and other Ostentation of Miracles) will be brought to the Touch-stone in the ensuing Tract. And, I hope, you will take in good part a few gentle Strictures from the Hand of a Stranger; which will be better than for Rival-Saints to be hacking and gashing one another so unmercifully. Be govern'd by the following Example. "One Henry, a Cluniac Abbot, made a Rule, that the Monks should be shaved by a secular Barber; because when they shaved themselves, it was not shaving,

Stillingfl.
vol. v.
P. 195.

shaving, but flaying. *Chronic. Cluniac.*
p. 1670."

Your Letter to the Author of Enthusiasm remains. *But I am something at a loss what to say to such a Medley of Chicane, Sophistry, Prevarication, Evasion, Pertness, Conceitedness, Scurrility, Sauciness, and Effrontery. Paper and Time should not be wasted on such Stuff. And yet I begin to feel a Spice of Vanity, and entertain no mean Opinion of my Pamphlets; seeing (as Mr. Whitefield speaks in his own Case) "they have served a good Purpose;" by drawing out the true Spirit of Mr. John Wesley. In this Performance your Temper appears naked and undisguised; so as almost to persuade the World, that you are no Enthusiast; at least that there is no Enthusiasm here. — I am not so clear in that Point. For Enthusiasm, however innocent at the first setting out, usually and naturally runneth into Trick, Bitterness and Ferocity; especially where it catcheth a suitable Disposition. The Choler, by Fermentation, will soon become Aduſt; will turn black and bitter, overflow and burn, and boil, and rage, and stink, like Pitch. Such was the Enthusiasm of Madam Bourignon; (whose Expressions you seem fond of Copying) who once more steps in to your Assistance. She was a Woman of a Choleric, Peevish and morose Constitution; which heightened*

heightened by Enthusiasm easily inspir'd her with those most excellent Christian Sentiments, in her Light risen in Darkness.

Part 3.
Lett. 1.

"Many say, that I cannot bear Contradiction. — And they are not to contradict me by their Writings. For the Holy Spirit

Part 4.
Lett. 23.

ought not to be controul'd." — "I was surpris'd to hear you was offended at my using sharp Language against some Persons. Believe me, I think this to be one of the greatest Graces, that God has given me. — I bless God who has given me Anger to oppose Evil; and I will fight against it even with Anger and Fury; not heeding whether you, or any of you, approve of my Procedure, or no. — If I turn angry, and am so rude in my Words; these very Things are Testimonies of the Spirit of God. — A Soul possessed with the Spirit of God ought to have its Passions more lively than any other Person who is possessed with his own Spirit; who is not allow'd to suffer his Passions to reign." — I would almost say, what a Vixen hath set you a Copy?

Crudelis mater magis, an Puer improbus ille?

What now is become of "the harmless Methodist? The Man who keeps his Mouth as it were with a Bridle! The Saint who said, 'Let me speak as a little Child! Let my Religion be plain, artless, simple! Meek-

Meekness, Temperance, Patience and Love, --- be these my highest Gifts! --- *When are we to see the real good Fruits of your New Birth? Of that 'spotless Perfection, that is promised to you all?' How long are we to wait for your Nostrum, the grand Operation, of exalting (through the Furnace) the basest Metals into Gold? Hitherto you may join issue with the disappointed Jews; "We have been with Child, we have been in Pain, we have as it were brought forth Wind: we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen." Hitherto your Progress is that of a Crab, directly backwards. Nor can I discern any Perfection — but the Perfection of Jesuitism. "Oh! what a Fall is here?" How perversely has your primitive Saintship, your dove-like Simplicity, been hatching the Cockatrice Eggs, and weaving the Spider's Web? What a Change from pure Nothingness into striving to be every Thing? What a Dwindling into a Great Man? There was a Time of such Mortification and Self-denial, that you bound yourself by a "re-² Journ. peated Resolution, never more to speak a p. 10. Tittle of worldly Things." But "notwith- Letter, standing this, [they are your own Words] you p. 13. have often since engaged therein." — There was a Time, when (like St. Francis, who made himself Wives and Mistresses of Snow-*

c

balls)

Last App.
P. 119.

balls) *you was in Love with "Frost and Snow; when you laid you down on the Floor, and slept soundly; when you believed, you should not need to go to-bed any more, as 'tis called." At length, even a warm Bed won't serve, without a comfortable Bed-Fellow. But, as far as I can observe, this is the Way of you all. All are of the Family of Love. And thus "Satan finds you are shaking his Kingdom, and making Mothers in Israel." Nor are there wanting among you much worse and more pregnant Proofs of venereal Enthusiasm; the strange Mixtures of Debauchery and Sanctity.*

You have bragged, with the proud Pharisee, "my Ways are not like other Mens Ways;—Give me where to stand, and I will shake the Earth:—I, and my Brother, are unexceptionable on all Accounts:—Of Experiences, that the Servant might be as his Master, without any Corruption, &c." But
 1 Journ. p. 67.
 3 Journ. p. 48.
 4 Journ. p. 81.
 Isaiah xiv. —All shall speak, and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thou hast said, I will ascend into Heaven; I will be like the Most High. They that see thee shall narrowly look upon thee, and consider thee; saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms?

But hold! "I shall run myself out of Breath again. I shall once more be charged with setting aside the New Testament, or
 not

not adverting to it, in writing my Pamphlet." Did I never read those Scripture-Instances, of compassing Sea and Land to make Profelytes;—of straining at a Gnat, and swallowing a Camel;—of founding a Trumpet, and then praying in the Synagogues, the Streets, and the Market-Places;—devouring Widows Houses, and for a Shew making long Prayers;—of Fasters with a sad Countenance;—outwardly whited Sepulchres, but full of dead Mens Bones, and all Uncleanness? Will I not admit these for Parallels?—Upon Recollection, I believe there are such Instances. And I will be so free with my Friend, as to allow you to make the best of them, and bring them to Account.

Nay, I doubt, " I shall even run into a Self-Contradiction. For Justice calls upon me to give a fresh Specimen of your Prowess, of your Martial Enthusiasm; by producing the Challenge you sent me: which may be good Proof of that Heroic Sanctity, necessary for a Papal Canonization." " It is Time, Letter, Sir, you should leave your Sculking-Place. P. 34. Come out; and let us look each other in the Face."—You may perhaps brand me for a Coward. But really, Sir, I am no Hercules. You know the Story of his fighting with an Antagonist, who had the Gift of transforming himself into all Shapes. When the Hero thought he had got him safe, he slips through

P R E F A C E.

through his Fingers in the Shape of Water; or blazeth out in the Form of Fire: then he roars, foams, and tears the Ground, in the Figure of a wild Bull: lastly, he sets a-hissing, darts his forked Tongue, spits all his Venom, and then glides away, in the Shape of a Serpent. So that I may fairly make this a Preliminary, "Ἀπλῶσον σεαυτὸν, simplify yourself, and be one Thing.— But there is still more immediate Danger. For certainly you would not have your Sincerity suspected, when, mounting your triumphal Chariot, you "boast, and cry Victory, in having laid such Numbers flat on the Ground, by Dint of a few Words; by the Breath of your Mouth rendering them speechless, senseless; or tortured with inexpressible Agonies." He must be a bold Man, that will venture to look you in the Face, though attended with his Seconds.

'Tis true, you are sometimes so good as to "set your Friends at Liberty, and restore them to Pardon, and Peace." But such a one as I can hardly hope to merit this Favour at your Hands: it will be in vain to beg Quarter.

But I am not now entering into a Detail of these horrible and shocking Things. They will take up a considerable Part of the following Pamphlet. And if your own Accounts be true,—"of your Power to throw your Followers into Contorsions, Convulsions,

sions, Variety of unaccountable Disorders of Body and Mind, into the most hellish Tortures; and then to release them again;”—If this be the Case, and your are not brought to hold up your Hand at the Bar, you are much obliged to the late Act of Parliament, which repealed the Laws against Witchcraft. Though, if I mistake not, there is still an Exception as to the White Witches, the Recoverers, who undo what Satan and the Black Witches have done. With Regard to these the Statute is unrepealed.

The bare Relation of such Miseries, which you are proud of inflicting, are sufficient to “make even me (as you speak) fall into Seriousness.” And yet perhaps Room enough will be found for you to act your Mummeries and Farces, and make a ridiculous Figure.

*One deplorable Misfortune hangs upon me, which I know not how to shake off. “You Letter, take your Leave of me, and will have no-
 thing to say to me, unless I will set my Name to my Third Part.” Upon this Condition, there is a Prospect of Admission to your good Graces, and I may hope for your future Correspondence; and (according to your Behaviour towards another Adversary) “you will do me Honour before the People.” Which puts me in Mind of the Case of one “Masca-
 renius, who had strongly opposed the Society of Jesuits. St. Xavier appeared to him one
 Night,*

P. 44.

Franc.
Annal.
p. 306.

Night, but with his Back turned upon him. To whom Mascarenius said, ' My good Saint, why dost thou not turn thy Face towards me?' Xavier replied, ' Be changed into another Man, and then I will turn my Face to thee.'

If you will excuse me in making you the Image of a Jesuit, because I can't help it, I will be more open about my Helpers, (which gives you some Sollicitude) fairly telling you who they are. And then, I persuade myself, you will entertain no mean Opinion of them.

In the first Place stand your good Self and Associates; who have supplied me with such ample Materials. I have little more Honour than that of being an Echo, rebounding your own Words. In the second Rank stand my Parallels from Pagan, Heretical, and Popish Enthusiasts and Impostors. Get the better of yourself and these, and I submit.

Should Satan tempt you to break your Rule of Silence; or Choler be so predominant, as to force you upon another Answer; be so wise as to follow my Advice. I think you will; because it hath been your Manner; and that you will listen to a Friend,

Qui monet ut facias quod jam facis.

As to the most material Objections, or unanswerable Points, take no manner of Notice of

of them: when the Shoe pinches, pretend you don't feel. Though sometimes you may be allowed to twist, wince, wriggle, shift, and prevaricate; or wear a Mask, and put on the Cloak of Sanctity.

But be especially watchful, and mark diligently, whether your Opponent advanceth any Thing that is not in his Title-Page: it being absolutely necessary that the Title-Page should contain every Word and Syllable of the subsequent Book: — Or if he should happen to mistake the Page in his Quotations, or not quote it at all: — Or you take it in your Head to fancy he has offended against Grammar, or writes not so good English as yourself: — Here stick close upon him. Catch him in one of these enormous Crimes; and then you stand clear of all Difficulties; your Adversary is entirely confuted; and Methodism is white as Snow.

Keep up the good Custom of bragging of your frequent Prayers, of your Miracles, the Number of your Adherents, and your Influence over them. Then 'tis likely some Perronet or other, will bestow on you the same Compliment, with which Father Doza decorated, in his Sermon, the Founder of the Jesuits: “ In these last Days God hath spoken unto us by his Son Ignatius.” Or, if you chuse to govern by Fear, you may recite the Letter of Æneas Sylvius to Cardinal Firman:

Martyrol.
Francisc.
Oct. 23.

Firman: " Brother John (Capistran) is a Man of God: *the People of Germany esteem him as a Prophet. He could, whenever he pleaseth, by lifting up a Finger, raise a great Commotion. The Chief Pontiff ought to reward, and comfort those, who merit well of the Roman Church. And that such is this John, with his Brethren, no Body that hath any Sense will deny.*"

*Were I to examine all the Writings, and whole Behaviour, of the Methodists, the Disquisition would carry me into an immoderate Length: and I could easily too have doubled my Parallels. But both your Friends, and mine, will think enough hath been said. Upon the Whole, however, I reckon it, Sir, my bounden Duty solemnly to declare,---that I believe Methodism (however innocent in its Conception and Birth) to have been gradually and diligently nursed up into a System of solemn Imposture; --- that I see nothing in this Dispensation thus managed, but what lies in common with the most frantic and pestilent Fanaticisms, that have so often poisoned the Christian World; nothing that is not drinking up the very Dregs of Popery in particular.---That (notwithstanding your sly Insinuations of having to do with a Middletonian and Antiscripturist) the undoubted Revelation, contained in the lively Oracles of Holy Scripture, is my
sole*

sole Rule of Faith and Manners; *and my Reverence for those sacred Writings is bound about my Heart. For which very Reason, I would (as much as in me lies) prevent their Honour and Authority from being exposed to Scorn by the Mockery, Travestie, and Burlesque of Methodism. Therefore wherever I find a great Stress laid upon some imaginary, insignificant, or unintelligible Peculiarities; — the Word of God turned into a Conjuring Book; — the Divine Ordinances either lightly esteemed, or imputed to the Devil; — good Works either undervalued, or trodden under Foot; — Wild-fire dangerously tossed about, instead of that Light which came down from Heaven; — puffy Pretensions to extraordinary Revelations, Inspirations, usurping the Name of the Holy One; with personal Conferences with God, Face to Face; — enthusiastic Ranters comparing themselves with Prophets, and Apostles, if not with Christ himself; — the most wild and extravagant Behaviour, the Phrenzies of a disturbed Brain, or deluded Imagination, the Effects of Fits, of a weak Head, or diseased Body, all turned into so many Tests and Marks of Saintship; — the Spirit of Pride and Vanity possessing the Leaders; a Spirit of Envy, Rancour, Broils, and implacable Animosities, dashing each other in Pieces; a Spirit of Bitterness and Uncharitableness to-*

d wards

wards the rest of Mankind; — a Progress through Immorality, Scepticism, Infidelity, Atheism, through spiritual Desertions, Despair and Madness, made the Gate of Perfection; — an imaginary New Birth to be brought to pass by Means of real Tortures, of some of the most exquisite Pangs and Sufferings that can affect Human Nature; — I say, where these are found, and many more equally horrible, one may easily discern a wide Difference between such a Dispensation and genuine Religion; — as well as the bungling Hand that is substituting the former in the Place of the other. One may easily discern what Strangers such inconsistent Ramblers must be to the true Devotion, as well as Comforts, of a sedate, composed Piety; to a firm Belief of our Maker and Redeemer, and constant Reliance upon Providence; to a steady Course of sincere, habitual, and unaffected Religion; to the cherishing of a warm Love of God in the Heart, and well-tempered Zeal for the Truths of his inspired Word, and this proved by the Love of our Neighbour; — To a general Observance and Attendance on the Means of Grace, and a well-grounded Hope of Glory. — Go, and compare the Chaff with the Wheat.

Nor are the evil Tendencies of Methodism in the least diminished by being covered with the Cloak of Sanctity, and ornamented with

with the Trappings of plausible Artifices, and fair Pretences. They may help to spread the Delusion, but are a high Aggravation of the Crime.

The Case is the same, in the ostentatious Declarations of prophesying, casting out Devils, the Gift of Healing, or other miraculous Powers among you. They tend evidently to render the true Gifts of the Spirit suspicious; to bring a Reproach and Scandal on the Prophecies, and Miracles, which establish the Inspiration of the everlasting Gospel. But thus it must be. These are usual and necessary Engines of hair-brained Enthusiasts, and crafty Impostors, for working upon the Passions of weak, credulous, or distempered People. While there are any such People in the World, a deceitful Worker will scarce fail of some Degree of Success. And if great Mischief be not the Consequence, 'tis owing to that Providential Being, who frustrateth the Tokens of Liars, and maketh Diviners mad.

When you have considered these Things thoroughly, in a sober and dispassionate State of Mind, you will have Reason to account me,

S I R,

Your real and faithful Friend.

*****!*****!
 *****!*****!

*****?*****!
 *****!*****!

P O S T S C R I P T.

YOU may observe, Sir, that I have taken a View of Methodism on the brightest Side, and in the best Light: because I have taken my Materials, almost wholly, from its most celebrated Preachers. Were we to descend to the Tenets and Actions of your Under-Teachers, and most obedient Followers, “What a Scene would be here disclosed?” A few Instances of this Nature will appear in the following Discourse. One more, being an Affidavit, that very lately was put into my Hands, I shall here subjoin. And I am credibly informed that other such Doctrines and Tracts may be soon collected, either proved upon Oath, or otherwise well-attested, sufficient to make a reasonable Volume.—It may be right to have a Corps de Reserve.

“The

" The Information of *Thomas Lovell, of Stoke-Damerel in the County of Devon, Sail-maker*, taken before me the 25th of May, A. D. 1747.

This Informant on his Oath voluntarily saith, that he formerly attended the Meetings of those Persons who call themselves Methodists, being invited so to do by one of their Preachers, called Crownley: and that they divide themselves into different Classes, where they meet at private Houses: that a Husband and Wife can't be of the same Class, nor Father and Son, nor a Brother and Sister. That they often pretend to receive the Spirit, and they that receive it (as they say) jump about the Room, and ask others if they don't see the Spirit. And that he is credibly informed, that one Joseph Peters, of the said Parish, (who is, since he followed these People, out of his Senses, but before was a very reasonable Person) reported he was in a Trance, or deep Sleep, when an Angel appeared to him, and told him, he should go to his Mother, and bring her into the Society of Methodists; and, if she refused, he should kill her: and that he actually attempted to cut her Throat, as he is informed. And that the Reader of each Meeting, after they have prayed after their Manner, and sung Psalms, collected Money from all present, for which they account to the Preachers, who come at Times from distant

The Dock
near Pli-
mouth.

*distant Places. That at some Meetings he hath known and been present, when Women have been taken from the Rooms where they met, and carried into Bed-Chambers, and thrown upon Beds; where they have lain in Fits, or Swoons, and the Preacher has cried out at the same Time, let them alone, for the Spirit was entering into them. And that he hath known several of them leave their Work and Labour, by which they and their Families were to be supported, to attend the Runnagate Preachers: and that in the Yard * many of them have drawn Workmen from their Labour to preach to them, to the great Hindrance of the King's Works. That he hath frequently himself contributed to their Collection, but knows not how the Money is disposed of. That there are now at Dock eleven Leaders of so many different Classes. That he hath frequently heard Crownley, and William Drake, who is also one among them, and several others, assert, that after they have received the Spirit they cannot sin; and if they commit any Sin, it is only an Error in such; and let them do whatever they please after their Adoption, however sinful the Act is, they are sure to be saved notwithstanding.*

Thomas Lovell.

*Taken before me, the Day
and Year above-mentioned,-
J. Snow."*

" Mem.

“ Mem. Joseph Peters, upon talking with a Clergyman of the Church of England, was convinced that his Vision was a Diabolical Delusion, if any Thing. He received the Sacrament, and seemed well in his Senses for some time; but still followed the Methodists: and, upon a second Vision, he again attempted killing his Mother, and actually set the House on Fire; and was sent away to a Mad-house.”

This may, in a great Measure, serve for an Answer to those who inquire, What is the Religion of Methodism?







THE
ENTHUSIASM
OF
METHODISTS, &c.

PART III.

SECTION I.

COMPARISONS, 'tis said, *are odious*. Those I have drawn have probably been so to the *Methodists*; and, I am sure, troublesome to myself. But having already traced these *Pretended Reformers* through several of their *Enthusiastic and Fanatic Ways*, and marked how exactly (I know not by what Chance, Fatality, or Design) they have trodden in the Steps of their *Popish Predecessors*; I am now, however weary, to follow them into
B more

more of their *Delusions*, which are the natural *Properties, Tendencies, and Effects* of their *strange Dispensation*.

The *Reader* may recollect what was said before in their own Words, “ of their
 “ bitter and uncharitable Spirit towards all
 “ not of their Sect;—their own mutual
 “ Rancours and Quarrels; their biting and
 “ devouring one another; having disputed
 “ away both their Faith and Love, and
 “ not like to come to any sure Founda-
 “ tion; each of their *Parties*, and *Leaders*
 “ of their Parties, charging one another
 “ with espousing a *New Gospel*, teaching
 “ the most *wicked, essentially-erroneous,*
 “ *blasphemous, and damnable Doctrines*;—
 “ prodigious Numbers ceasing from all
 “ Means of *Grace*, from attending Church,
 “ *Sacraments, Prayer, and reading Scrip-*
 “ *ture*, and making a *jest* of it all;—a ge-
 “ neral Temptation to leave off good *Works*;
 “ a Cry of, ‘ *No Works, no Law, no Com-*
 “ *mandments*; shocking *Moravian Tenets*,
 “ that reading the *Bible*, receiving the
 “ *Communion*, running to Church, &c. are
 “ the *Devil*;—Every-where more and
 “ more Proofs of their grievous Confu-
 “ sions and Distractions driving them to
 “ *their Wit’s End*;—their Doubts and Rea-
 “ sonings what *Faith* is? Whether there
 “ be any *Degrees* of it? Whether they have
 “ any *Faith* at all? Whether Faith be not
 “ sufficient

“ sufficient *without* good Works, and doth
 “ not even require the *Exclusion* of good
 “ Works? &c.

These are some, but these not the worst, of the blessed Tendencies and Effects of our *new Reformation*; rising in great Variety, and to a high Degree, within a short time after *Methodism* was broached. And it is easy to judge how grievously the Minds and Consciences of the Followers must of course be harrassed and perplexed. What shall they do, or think? Whom, or what follow, among *Teachers*, each called and directed by Heaven, each accusing the other of infusing *damnable Errors*? Some of their wild Tenets, and horrid Doctrines, have so harrow'd the Souls of the poor People, and caused such a vehement Distraction, as to drive them into *Despair*, *Madness*, and *Bedlam*. Let us try, in some Instances, whether this be not the *natural Tendency*, and *actual Consequence*.

§. 2. What could be expected from their training up their *Disciples* to the *Expectation* of *Impulses*, *Impressions*, *Feelings*, *Experiences*, &c. but that some should be elated with groundless *Confidences* and *Presumption*; and others sunk into the dismal and dreadful Gulph of *Despair*? Persons of weak Spirits, or a melancholy Disposition (and therefore the more likely to fall into

Methodism) will naturally be carried into *Despondency*, look upon themselves as reprobated, and *forsaken of God*; because they do not feel these Effects in themselves, nor come up to the *Experiences* of others.

3 Journ.
pag. 83.

Accordingly Mr. *Wesley* tells us of “some, who utterly refused to be comforted, till they should *feel* their Souls at rest —.”

Journ.
P. 43, 57.

Even the high-flown Mr. *Seward*, “wants to make *all despair*, who have not the feeling of the *Holy Ghost* ;” and yet is “himself cast down for want of *Experiences* enjoyed by others,—is tossed almost to *Despair*.” On the other hand, those of a *confident* and bold Temper, stirred up by *Imagination* and a heated Brain, have daringly set up their own groundless and wicked *Impressions* for the Will of God. Hence Mr. *Whitefield*, in his penitential and recanting State, sadly bewails “his making *Impressions* without the written Word, his Rule of acting”. And Mr. *Wesley*, in his Zeal against the *Moravians*, complains of this *Presumption*, as “*Enthusiastic*, and tending to produce whatever is wicked and absurd, and that *without Remedy*.” See Comparison, 2d Part, page 104—8.

The Case is much the same from their Doctrine of *Assurance of Pardon and Salvation*. Mr. *Seward* is so charitable as “to wish all Persons *mad*, who were not *assured*

Journ.
pag. 9.

assured of Forgiveness." Mr. *Whitefield* says, " it is a dreadful Mistake to deny the ⁵ Journ. *Doctrine of Assurances*; and that Assurance ^{P. 17, 19.} of Eternal Salvation is one of the Privileges of *Christ's Followers*." And Mr. *Wesley* has taken care to push the Doctrine home. For, besides his *Writings*, you may depend upon the following Story; and no doubt but his Practice has been the same in other Places. " A sensible, honest Woman told the *Bishop of Exeter*, in Presence of several Witnesses, that Mr. *J. Wesley* came to her House, and questioned her, ' whether she had an Assurance of her Salvation? Her Answer was, that she hoped she should be saved, but had no absolute Assurance of it. Why then, replied he, ' You are in Hell; you are damned already.' This so terrified the poor Woman, who was then with Child, that she was grievously afraid of miscarrying, and could not in a long time recover her right Mind. For this, and the *Methodists* asking her to live upon Free-Cost, she determined to admit no more of them into her House." So much is her own Account to his Lordship, on whose Authority it is here published. And, had she been a Person of something weaker Spirits, who knows what might have been the Consequence? Perhaps, Loss of her Senses, or of her own and Child's Life.

And

And how shall tender Minds stand the Shock of these violent Assaults? When such a *confident Assurance* is made a certain *Mark of Grace*, and the *Want* of it as certain a *Mark of Damnation*; what can the Weak, the Modest and Humble, the Melancholy, (who cannot wind themselves up to the highest Pitch of Self-conceit and Presumption) do? They will of course fall into Fears and Doubts, and *Desperation*, as Persons in a *reprobate* Condition; because they have not the same *Experiences* with others, not only of *knowing* and *feeling*, but actually *seeing Christ taking away their Sins*.

Others indeed, by the Help of a conceited Temper, and presumptuous Imagination, will take care to work up their Brain into an *Assurance*. But are they sure they are safe, and stand upon firm Ground? Mr. *Whitefield* [see his *Answer to Enthusiasm*, &c. pag. 31.] “readily grants, that *some* of the *Methodists*, who really had *not* this *Assurance*, have presumptuously imagined that they *had it*.” And doth he pretend to the *Gift of discerning the Spirits*, so as to be clear *which*, or whether *any* of them, had it? These are some of “the *Extremes*, into which the *Methodists* are apt to run:” Such the *Danger*, either of rising into *Presumption*, or sinking into *Despair*.

§. 3. To speak more generally. As far as I can observe, these dreadful Apprehensions pushing them upon *Despair*, are the common Lot, and almost essential Part, of *Methodism*. Their *Auditors* and *Profelytes* are so drenched with the *Teacher's bitter Potions*, and *horrid Doctrines*, and carrying some Points of *Religion* to an extravagant Height, (I do not mean *good Works*, of *that* they have sufficiently cleared themselves; but some trifling, absurd, or groundless *Peculiarities*;) or such is the *Fatality* sticking close to *Enthusiam*,—that they frequently sink into this terrible State. Some *Instances* I have known myself; and have heard so much of it from others, both *Clergy* and *Laity*; that I make no doubt of the Fact: and themselves own enough of it for a Foundation of the Charge. Nor is it Matter of much Wonder, that Persons of such unsettled Minds, and rambling Brains, tossed up and down between Transports of Joy and Presumption, and the Dejections of Desolations and Desertions; Persons over-run with Scepticism, Doubts and Denials both of Natural and Revealed Religion; frequent Relapses into these, as well as into the Mire of Sin, [see Compar. Part 2d. §. 14, &c.] — should frequently find themselves overwhelmed with *Desperation*.

Wesley *ration.* Hence one complains, "The
³ Journ. Enemy of Souls laid so many things to
 Pag. 16, my Charge, that sometimes I *despaired* of
¹ 9, 42, 43, Heaven." Others "have nothing but
⁴ 4, 92. Devils ready to drag them to *Hell*; — are
 in *Despair* several Years; — in *Despair* of
⁴ Journ. finding Mercy; — fall into the Depth of
 pag. 24. *Despair*, roar out, they are *darned*. —
 One tempted to Self-murder, to hang, or
⁵ Journ. drown himself, &c." In the *Account*
 p. 10, 28. of the two *Hitchens's* (which the *Metbo-*
dists have published) one of them "thought
 God had left him a Cast-away;" the *other*,
 "by entertaining some Thoughts of *Mar-*
riage, the *Devil's* Snare, found his Heart
 quite drawn from God, whereby he was
 quickly plunged into *Darkness* of Soul, —
 would often tell his *Brother* he was in
Hell." — Nor could Mr. *Seward*, or *White-*
field, or *Wesley* himself, escape this fore
 Evil. "Doubtful of my own State; —
 clearly convinced of *Unbelief*; — immediate-
 ly it struck into my Mind, leave off
Preaching. — At length had an *Assurance*
 of Forgiveness. — Had more Comfort,
 Peace, and Joy, — began to *presume*. — Again
 thrown into *Perplexity*; — much in Doubt
 whether God would not lay me *aside*." —
⁷ Journ. — Mr. *Whitefield* was once so good as to
 p. 68. take the Honour upon himself of causing
Despair. "A Woman desiring me to
baptize her Child, I, being otherwise en-
 gaged,

gaged, *refused*. Upon this the *Devil* assaulted her in a most violent manner, and endeavoured to persuade her, that all I told her were *Lies*. She *was cast into Darknesh*; —went to *Bed*, where the *Devil* would fain have persuaded her to cut the Child's *Throat* with a *Pair of Scissars*. But *Christ* delivered her, and *Satan* immediately left her." He may have the *Glory*, if he pleaseth. But the *Disease*, called *Methodism*, is sufficient. [See Compar. Part 2d. p. 82.—]

The same *horrible* and *black* Effects of distemper'd *Enthusiasm* are commonly found among the most extravagant *Fanatics* of the *Papacy*. A long List of *Female* Sufferers might be produced: Such as *M. of Pazzi*, "whom five furious *Devils* attacked, tempting her to *Blasphemy* and *Infidelity*, to *Pride* and *Presumption*, to *Gluttony* and *Lasciviousness*; and then to *Despair*, so far that once she took up a *Knife* to kill herself; but the *Virgin Mary* stepped in, and prevented it." — I might mention too a *fatal* Instance, not indeed of *Despair*, but *presumptuous Assurance* of *Salvation*: "A young Woman, who observed the *Rule of St. Francis*, being assured of *Salvation*; the *Devil* appears to her in the Shape of *St. Francis*, persuading her to make sure of *Heaven*, by instantly *hanging* herself, and she did so." Manni
Sel. Hist.
pag. 40.

Nor is *Desperation* a more uncommon Case among the *male Saints*, and such as were the fairest *Models of Methodism*. *Francis of Sales*, "after his Transports of Spiritual Joy, was reduced to *Darkness and Sadness*, and even a *Distrust of all Truth*;—*Satan* persuading him that *God* had decreed his *Damnation*;—is cast into a deep Melancholy—*Despair* in his Look;—but, however, *is in a Moment* recovered by a Prayer to the *Virgin Mary*." [Compar. Part 2d. pag. 177.]

Conform.
fol. 59, 60.

"*St. Francis*, in Imitation of *Christ*, chose *Twelve Apostles*, one of which *despaired and hanged* himself: which gave the *Saint* a fresh Advantage, by making him still more like to his *Saviour*."—The *Grand*

Maffei
Vit. Ign.
cap. 7, 10.

Master of Popish Methodism, "*St. Ignatius*, was oppressed so with *Despair*, that he attempted to destroy himself, and throw himself out of Window. But afterwards more narrowly examining his *Conscience*, he rose into a strong Tentation of *Vain-glory*. For it rushed into his Mind, that he was perfectly *just*, and need not doubt in the least of his *Salvation*." And the *Author* observes, "that both his *scrupulous Despondencies*, and *confident Vanity of Assurance*, were fraudulent Suggestions of the *Devil*. By these means, however, he obtained of *God* a wonderful Science in curing the *Consciences of others*."—"Friar *Rizerus* was tempted

Martyr.
Francisc.
Feb. 7.

tempted by *Satan* to the Brink of *Despair*, and Apprehension of being *forsaken by God*; 'till *St. Francis* took him under his Management, Crossed him, and kissed him, carried him into *Perfection*, and *working of Miracles*."

We shall see hereafter such Favours granted to our *Methodists*. In the mean time, Mr. *Wesley* will hardly allow any Instances of *real Despair* among the *Methodists*; because they do not *make away* with themselves. And he will tell us, that "what the World calls *Despair*, is a *Conviction of Sin*, of *God's Wrath*, and Man's Inability,—in which properly consists that Poverty of Spirit and Mourning, which are the *Gate of Christian Perfection*." Answ. to Church, p. 29, 30.

Not so, I hope, when under these Despairings they are uttering *Curses and Blasphemies*:—Not so, when the *Despair* is injected by *Satan*, or the Effect of *diabolical Possession*:—Not so, in Cases of a *Relapse*; as in that *blaspheming Despairer*, "whose horrible Dread was immediately taken away by Prayer, and she had some Dawnings of Hope;" but who, as Mr. *Wesley* elsewhere confesseth, "was soon after, if not at that very time, a common *Prostitute*."—Nor, in general, can I allow, that what *Divines* and the *World* usually call *Despair* (often a *Sin*, and always an *Unhappiness*) should be taught as a *Duty*, 3 Journ. p. 82-3. 4 Journ. p. 24. 38. 5 Journ. p. 92. 6 Journ. p. 28, &c. Answ. to Church, p. 29.

Light in and the *Gate of Perfection*. " I have
 Dark. been oppressed (says *A. Bourignon*) Night
 Part 3. and Day with Fears of being forsaken, and
 Letter 20. with Despondency of Heart." The Vicissitudes of Horrors and Comforts, Light and Darkness, are the plain Effects of the *Methodist's Enthusiasm*; either *caused* or *augmented* by their *Teachers chimerical and frightful Doctrines*; who having subdued the Reason and Understanding of their People, put them in Possession of the *Maxim*,

Una salus victis nullam sperare salutem.
 The only Security of Salvation is to despair of it. An *Hypochondriac* or *Melancholy Constitution* (perhaps generally) leads to the *Disease*; naturally creating Fears, Suspicions, and Despair; the *Physician* supplies *Doses* naturally encouraging and increasing the *Disease*: The People love to have it so, and the magnified *Cure* is, as one says, either *short-liv'd*, or *ill-founded*.

§. 4. 'Tis but too notorious, that the same *Enthusiasm*, under the same Management, hath driven Numbers of these unhappy Creatures into direct *Madness and Distraction*, either of the *moaping*, or the *raving* Kind; or *both* of them, by successive *Fits*; or into the manifold Symptoms of a *Delirium*, and *Phrenzy*.

Mr.

Mr. *Wesley* indeed “ cannot find so much as one of the *Methodists*, either Man, Woman, or Child, who have been thus driven to *Distraction*:—and their *Madness* is *Con-
viction of Sin*.” And all of them, doubtless, say the same. But Men so charged will not be allowed as *competent Judges* in their *own Case*; especially where they are supposed to be touched with the *same Distemper*.

Answ. to
Church,
p. 44.
3 Journ.
pag. 83.

Thus much however they must, and do, own;—that they have been *looked upon as mad* (on account of their wild and frantic Actions) by *Friends and Relations*, by *indifferent Persons*, by *regular Physicians* (the most *proper Judges*), by the *World* in general; and have been sent to *Bedlam*, and adjudged there to be *Persons distracted*. Nor do I see how the *Judicious and Intelligent* Part of the *World* can form any other Notion; while the genuine *Signs of Madness* are upon the *Methodists*; and the most absurd, irregular and frantic Behaviour and Imaginations are obtruded as the Marks and Proofs of *true Piety*. Any Person in his *Senses* will certainly form such a Conclusion even from their *own Narratives*, related, no doubt, in the most favourable manner to themselves.

One would not indeed believe the ‘ Report raised by the *Devil*, that Mr. *Whitefield* was *mad*;’ because he is the *Father*
of

of *Lies* ; but we may believe himself, when he says, “ he might very well be taken to be *really mad* ; and that his *Relations* counted his Life *Madness*.” — Another was accounted mad by her *Friends* for these three Years ; who accordingly bled, blister’d her, and what not.” — Mr. *Whitefield* relates the Case of “ young *Periam*, whose *Father* had sent him to *Bedlam* for such Symptoms of *Madness*, as fasting for near a Fortnight ; praying so as to be heard four Story high ; selling his Cloaths, and giving them to the Poor. Mr. *Seward* and other *Methodists* waited on the Committee of the Governors of *Bedlam* ; they plead for him, and own that young People, under their first Awakenings, were usually tempted by the *Devil* to run into some *Extremes*. The Committee judge *Whitefield*, *Seward*, and all their Followers, to be as mad as the young Man, and really beside themselves. And to prove Mr. *Periam* to be certainly mad, they alledge, that when he first came to *Bedlam*, he stripped himself to his Shirt, and prayed. But it seems, “ he did this to inure himself to *Hardness* at once ; for being brought from a warm to a cold Place, without Windows, and a damp Cellar under him, he thought it best to season himself at first.” Are not here sufficient Symptoms of *Madness* ? And doth not the Reason brought for

1 Deal.

P. 42. 35.

3 Journ.

P. 98-103.

for *disproving* the Madneſs really *prove* it? For, who but a *Madman* would have done ſo? There is a *parallel* Inſtance of one of *St. Francis's Disciples*, "who would needs go out in a *cold Winter Night*, and *pray in his Shirt*, though then in a *Fever*; for the ſame Reason of *enduring Hardſhip*." And if the *Franciſcan*, or the *Methodiſt*, eſcaped with their Lives, it is ſtill a ſtronger Indication of *Madneſs*. For what *Dr. Mead* ſays, is a known Truth, "'Tis common to all *Madmen*, from Strength of Body, eaſily to bear Fasting, Cold, the Inclemencies of the Heavens, and other Inconveniences, beyond what can eaſily be credited." And if the *Methodiſts* would look into that whole *Chapter*, they would find, I think, every particular *Symptom of Madneſs*, mentioned by that *learned Doctor*, (though I do not think myſelf obliged to ſubſcribe to his Opinion, by excluding a *diabolical Agency* in the *Scripture-Dæmoniacks*) exemplified in their own *Dispensation*.

Liber Con-
formit.
Fol. 139.

Medic.
Sacr.
p. 69.

Mr. *Wesley*, and *Physicians*, eminent in their *Profession*, are ſometimes at *Variance*, whether ſome of their *Methodiſt-Patients* are really *mad*, or not. And other *Instances* he mentions of *Persons reputed mad* by their *Relations*, treated as if really ſo, and ſent to *Bedlam*; only becauſe they were infected with *Methodiſm*.

3 Journ.
p. 83.
4 Journ.
p. 28. 56.
3 Journ.
p. 90.
4 Journ.
p. 53.
5 Journ.
p. 53.

3 Journ.
P. 84.

One Case he allows of "a Woman *really distracted*, and as such tied down to her Bed." Which, though contradictory to his *negative* Assertion above, serves however to display his *miraculous Cure*. He likewise relates "another Instance of *genuine Enthusiasm*. [He might have said *direct Madness*.] J—— B—— of Tanfield-Leigh, who had received a Sense of the *Love of God* a few Days before, came riding through the Town, hollowing and shouting, and driving all the People before him, telling them, "God had told him he should be a *King*, and should tread his Enemies under his Feet." — Nor need we be surprized, should some of them *run mad with Pride* ; no strange Thing among them ; and whereof Mr. *Wesley* hath given us several *flagrant Specimens*. [See Compar. Part 2d. pag. 25—].

5 Journ.
P. 79.

Was one of their prime *Saints*, *Sam. Hitchens*, mad ? "Who falling under strong Convictions of Sin, — wandered about in the Fields by Night, *seeking Rest, but finding none* ; and often threw himself on the Earth, and beat his Head against the Ground,—and cut himself in several Places."

Account of S. H. Pag. 4. And, to leave their own *Narratives*, The *Methodist Woman* that flung a *naked Knife* at the *Minister*, while reading the *Communion Service*, in a *Church* in *London*,—was she *mad*, or *malicious* ?

acious ? or perhaps groaning in her Pangs, till she was *delivered* of her *Knife ?* This was told me by the *Minister* himself, who knew her to be a *Methodist*.

Was the Man *mad*, of whom I have the following Account attested by the *Minister*, a *Dissenting Teacher ?* “ On, or near *September 27, 1746*, as I was about to administer the *Lord's Supper*, I observed among the *Communicants* one Mr. *Thomas Adams*, a *vagrant Methodist Preacher*; and as he was a *Stranger* to me, and I knew little or nothing of his *Principles*, or *Moral Conduct*, I sent my *Clerk* to desire he would withdraw, till I could get Satisfaction as to those Particulars: but he refused to comply, and said, he would continue where he was. Whereupon I proceeded to *administer*, but in the Distribution of the Elements carefully passed him by. He sat still during the *Administration*, but as soon as the last Word was out of my Mouth, he stood up, and said, ‘ Dear Man, what is the Reason you refused to give me the Signs of my *Lord's Body and Blood ?* *My God* will *scourge* you for this, or he is *no true God*.’ The next Morning he came to my House with an *Octavo Manuscript*, which he said contained the Revelations he had had from *Heaven*; and that he was come with a *particular Message from the Lord to me*; and then

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read

read the following Passage : ‘ Go and tell Mr. L——, that *I will scourge him* for not letting the *despised Methodists* into his *Pulpit*, and for not giving *you* the Signs of *my Body and Blood* ;’ with much more of a-like Import. — This I attest to be *Fact*. J—— L——.”

Shall I bring upon the Stage another *Madman* ? Take the Story, which may be depended upon, as related in a *Letter* from a *Clergyman of Character*, Nov. 3, 1749. “ I have lately seen the *Gentleman* from whom I first heard the Story of *D—ry Hack—r*, of *M—m-Church*. He confirms every Word that I mentioned, and says, the Story was told at a *General Court* held in *that Parish*, *D—ry Hack—r* himself being present, and *acknowledging the Truth* of the following *Relation*, (*viz*) ‘ That an *Itinerant Preacher*, of the Sect of the *Methodists*, came into that *Country*, and in his *Sermon* assured the *Hearers*, that *the World would be at an End on such a Day* : to which *Prophecy* the Old Man (*D— H—*) gave full *Credit*, let down his *Hedges*, turned his *Cattle* into his growing *Corn*, and made no *Preparation* for any *Tillage* for the ensuing *Year* ; as being wholly taken up in fitting himself for the *Day of Judgment* : the Expectation of which giving the *Man and his Wife* no small *Anxiety*, one Morning an *Apprentice*, who lived in the
Family,

Family, informed the Man that he had had a *Vision* in the Night, which told him, that if he would submit to it, his *Sins* should be *expiated by Scourging*; and that *he himself* was *deputed by the Vision* to inflict the *Discipline* upon him. The *Old Man* complied, and the *Apprentice* gave him *forty Stripes save one* on the Buttocks with a Bundle of Willow-Rods; and the *Old Man* acknowledged, that the *Executioner* did not spare him, but applied the *Scourge of God* heartily. The *Man's Sins* being thus *expiated*, the next Night the *Apprentice* had a *second Vision*, directing the *Woman's Sins* to be *expiated by Fire and Water*. Then the great *Kettle* was *set on*, and the *Water* heated to as great Degree as the *Old Woman* could bear. But whether the *Lustration* was performed upon the *same Part* to which the *Willows* were applied, my *Friend* is not certain.—The *Woman* is since dead; but the *Apprentice* is still alive, as well as his *Master*; and (what is surprising) is still as *rigid a Methodist* as before; though he has suffered so much by listening to the *Delusions* of these *Wretches*, and has now *out-lived the Day of Judgment* by at least *three Years*." Thus it appears what Force the *Methodical Impostures of False Prophets* have in *turning the Brain*; and of how little avail is manifest *Failure of Prediction*, (or any

other Argument) to *recover an Enthusiast to his Senses.*

3 Journ.
p. 89.

Ibid.
p. 63.

Mr. *Wesley* indeed will reckon the *Methodists* to be “no otherwise *mad*, than as being *convinced of Sin.*” Can this be said in all these Cases? And is it not a strange Sort of *Conviction*, that *deprives* People of their *Senses*, instead of *bringing* them to their *Senses*? He will agree too with his Friend, “in making no Question but *Satan* may exert himself on such Occasions,—to disparage the *Work of God*, as if it tended to lead People to *Distraction.*” So *Madam Bourignon* says concerning one *disordered* by reading *her Writings*, “The *Devil* endeavours to discredit them as you do, making some suspect that they might have occasioned Trouble in your *Husband's Mind.*”

'Tis easily said, that *Satan* raiseth the false Reports of *Despair and Distraction* among the *Methodists*; and equally easy to say, that he really induceth those miserable Affections. But one Thing is clear; namely, that those *Diseases* which *cause Enthusiasm*, as *Melancholy, Hysterics, Hypochondriacs*, have in themselves a certain *Degree of Madness*, and that *Enthusiasm* and *Madness* are but the same thing in different Words: That violent and disorderly *Passions of the Mind*, or intense *Thought* upon some particular Thing, &c. naturally lead

lead into *Enthusiastic Madnefs*; and, when in *Excefs*, really become fo. For which, were I difpofed to fhew my Learning, I could produce *ample Authorities*. — That *evil Spirits*, if they are not allowed to *caufe* thefe Diftempers of Mind and Body, yet make their *Advantage* of them, and take occafion to infufe into the *Sufferers* the moft gloomy and dreadful *Apprehenfions and Terrors*; — this alfo hath the Sanction of numerous and great *Authors*. And I leave others to confider how powerful muft be the *Effect*, when fuch a *distemper'd Enthusiasm* is perpetually *worked into the Brain* by a warm, affiduous, and beloved *Teacher*. The *Greeks* talk of an *Enthusiastic Distemper*, called Χαλκόπυπος μανία, a *Madnefs* arifing from the *Sound of Brafs*: *Pythagoras* in particular teacheth, that *the* Jamblic. *Noife of Brafs is the Voice of a Dæmon*. P. 24. The *Methodifts* fhould beware of fuch *Brazen Inftuments*. — After all, Mr. *Wefley* fomewhere defires, that ‘at leaft they fhould be allowed to be *Innocent Madmen*:’ But he fhould remember, that *Madmen* have ftrange *Tendency* to be *cunning*; and are apt, when *Opportunity* ferves, to be *mifchievous*.

For Fear of being caught again without my *Parallel*, out of an hundred *Instances* of *mad Papalins* we need only mention the *Seraphic St. Francis*, and the

Conform.
Fol. 39,
40.

Maffei
Vit. Ignat.
lib. 3. c. 3.

the *Glorious Ignatius*. The former was chained down in a dark Room by his Parents, and deemed out of his Senses by the Learned and the Vulgar; loved to strip himself naked in proof of his Innocence; or appear in a fantastical and nasty Dress, on purpose to be derided, and pelted with Dirt by the Rabble. — The latter (as all the Writers of his Life testify) was intirely in the same Case; and was so fond of the Character and Treatment of a Madman, that he desired to march out into the Streets, naked, and with Horns upon his Head, and counterfeit Madness, in hopes of being bespattered with Dung and Filth. He was often called to Account by Authority for Heresy, Fanaticism, Imposture and Sedition. And both of them were reckoned, by all sober Papists, as a Couple of crack-brain'd Enthusiasts; till some cunning Managers finding what Use might be made of their Enthusiasms, they instantaneously commence Saints: The Pope, upon their Oath of Fidelity to him, confirms their Institutions and Societies; canonizeth them, and confers vast Privileges on their Orders. No Protestant, I hope, will let these pass for Innocent Madmen. And if their Followers were not so over-driven, like Cattle, till they run mad, (as I am convinced many of our Methodists have been) the

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Difference turns out in Favour of the Papist.

§. 5. One would gladly get clear of such an unhappy and *disagreeable Subject*. But there is no attending the *Progress of Methodism*, without taking in other *shocking and horrible Things* belonging to the History of this *strange Sect*. Such are their “ Cryings out, Screamings, Shriekings, Roarings, Groanings, Tremblings, Gnashings, Yellings, Foamings, Convulsions, Swoonings, Droppings, Blasphemies, Curses, dying and despairing Agonies, Variety of Tortures in Body and Mind.”

Give me leave to recite them in Mr. Wesley's own Words, as they occur in his *Journals*: “ A Woman suddenly cried out; Journ. as in the Agonies of Death, continued so P^g. 23. for some Time, with all the Signs of the sharpest Anguish,—One felt as it were the 27. piercing of a Sword, and could not avoid crying out even in the Street.—One cried 40. out aloud, with the utmost Vehemence, even as in the Agonies of Death. Two others constrained to roar, seized with great Pain; another, as out of the Belly of Hell. —A young Man suddenly seized with vio- 41. lent Trembling all over, sunk down to the Ground.—One, and another, and ano- 42. ther sunk to the Earth. They dropt on every Side as Thunder-struck. One so wounded .

- 3 Journ. 43. wounded with the Sword of the Spirit, that you would have imagined she could not live a Moment.—A Woman broke out into strong Cries, great Drops of Sweat ran down her Face, and all her Bones shook. A *Quaker* dropt down as Thunder-struck, in an Agony terrible to behold.
44. Another Person reeled four or five Steps, and then dropt down.—One fallen raving mad,—changed Colour, fell off his Chair, screams terribly, beats himself against the Ground, his Breast heaving as in the Pangs of Death, roaring out, ‘ O! thou Devil, Legion of Devils, &c.’ — Three Persons
46. almost at once sunk down as dead.—One, and another, and another, was struck to
50. the Earth, exceedingly trembling. Another dropt down, — a *little Boy* seized in the same Manner: A young Man, fixing his Eyes upon him, sunk down himself as one dead, roared, beat himself against the Ground; six Men could scarce hold him. Others began to cry out, insomuch that all the House (and indeed all the Street for some Space) was in an Uproar.—Some
58. sunk down to the Earth; others exceedingly trembled and quaked; some torn with a convulsive Motion in every Part of their Bodies, so violently, that four or five Persons could not hold one of them. A Woman, greatly offended at this, dropt down in as violent an Agony as the rest.
- Twenty-

Twenty-six of those thus affected came, &c. — while I was speaking, One dropt down as dead, presently a Second, and a Third: Five others sunk down, most of them in violent Agonies, in the Pains of Hell, and Snares of Death: One an Hour in strong Pain; one or two more for three Days.—Sighs and Groans which could not be uttered, — grievous Terrors of Mind, with strong Trembling. — Three Persons terribly felt the Wrath of God: Seven or eight constrained to roar aloud.—A young Woman sunk down in a violent Agony of Body and Mind, and five or six other Persons; again, eight or nine more; a Girl thus touched, and next her Mother dropt down, and lost her Senses in a Moment.—

Mr. *Whitefield* preaching, four Persons sunk down almost in the same Moment; One lay without Sense or Motion; a Second trembled exceedingly; the Third had strong Convulsions all over his Body; the Fourth equally convulsed.—Two more in strong Pain, Souls and Bodies well-nigh torn asunder. Another struck through as with a Sword, fell trembling to the Ground, in Crying and Pain for twelve or fourteen Hours. — Two seized with strong Pains, four the next Evening, the same Number on *Monday*. — The Enemy began to *tear* her, so that she screamed out as in the Pangs of Death. — A young Woman in a

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deep

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83. deep Agony, her Sorrow and Fear too big
for Utterance, sunk down to the Ground.
Only Sighs and Groans shewed she was a-
live. Many roared, utterly refusing to be
comforted. — Others felt the two-edged
Sword; one in great Torment all Night;
87. —one or two Persons tormented in an un-
88. accountable Manner, *lunatic and fore-vex-*
ed; another strangely *torn by the Devil*.
— A young Woman on the Bed, two or
92. three Persons holding her; Anguish, Horror
93. and Despair, above all *Description*, in her
pale Face. A thousand Distortions shewed
how the *Dogs of Hell* were gnawing
her Heart; her Shrieks not to be en-
dured, she screamed out, ‘ I am damn’d,
damn’d, lost for ever, &c.’ Another young
Woman began to roar out as loud as *she*
94. had done.—A Woman lay on the Ground
furiously gnashing her Teeth, roaring aloud,
— not easy for three or four Persons to
hold her; screaming, then breaking out
into a horrid Laughter, mixed with Blas-
95. phemy and Cursing. — Another Woman
burst out into a horrid Laughter; — her
Pangs increased, so that one would have
imagined, by the Violence of the Throes,
her Body must have been shattered to
Pieces. — Two more fell into a strange
Agony, and violent Convulsions, which
Words cannot describe, with Cries and
Groans too horrid to be born; we prayed,
till

till *L—y C—r*'s Agonies so increased, that she seemed in the Pangs of Death.

A Woman, who had been much tempted of the *Devil*, sunk down as one dead, ^{Wesley 4 Journ. P. 23.} motionless, breathless, Pulse hardly discernible. — The Spirit of Laughter was so ^{38.} among us, that poor *L— S—* sometimes laughed till almost strangled; then broke out into Cursing and Blaspheming; then stamped and struggled with incredible Strength, so that four or five could scarce hold her; then cried out, — O that I had no Soul! — Two more seized in the same Manner, laughing almost without ceasing, thus continuing for two Days a Spectacle to all. — Between two and three in the ^{51, 52.} Morning I was waked, — and immediately heard such a confused Noise, as if a Number of Men were all putting to the Sword, — roaring aloud, loud and bitter Cries. — Others drop down in violent Agonies.

Several dropt to the Ground, as 'if ^{5 Journ. P. 27.} struck by Lightning; some cried out in Bitterness of Soul. — While I was speaking, several dropt down as dead. — Several ^{51, 78. 86.} constrained to roar aloud. — A Woman roaring in a strange Manner, her Tongue hanging out of her Mouth, and her Face distorted into the most terrible Form."

This, *Reader*, is a faithful Collection of Cases from Mr. *Wesley's Journals*. But (as He says on another Occasion) "What ^{4 Journ. P. 92.}

a *Scene* is here disclosed? And again (in his Account of a *Mob*) Can you join Heart or Hands with these any longer? With such a—Rabble-rout, roaring and raging, as if they were just broke loose, with their Captain *Apollyon*, from the *bottomless Pit*?"

Nor must Mr. *Whitefield* pass without his Contribution: "who (as Mr. *Wesley* relates) had some *Objections* against these *outward Signs*, &c. but had now an Opportunity of informing himself better. For in his *Sermon* four Persons *sunk down* close to him, almost in the same Moment. One lay without Sense or Motion: A Second trembled exceedingly: A Third has *Convulsions* all over his Body: The Fourth equally convulsed."—Whether *proper* Persons were not *prepared* to convince him, I know not. But he is afterwards full of the same dreadful Cries, *Convulsions*, and other bodily Tortures, attending his *Sermons*.

Mr. *Brainerd*, (a Sort of *Scotch Methodist*, employed to the *Indians*) gives the following Account: "Nor has there been any plausible Objection against this Work, in Regard to the *Manner*.—The Convictions of their Sin and Misery have indeed produced many Tears, Cries, and Groans: but there has been no Appearance of those *Convulsions*, *bodily Agonies*, *frightful Screaming*s, *Swoonings*, &c. which have been so much

3 Journ.
pag. 65.

Whitef.
Journ. 6.
p. 24, 28,
38, 42, 44.
Journ. 7.
p. 12, 57,
60.

Journ.
p. 39-41.

much complained of in other Places.—None *frightened* with a fearful Noise of Hell and Damnation ;— no *convulsive, ecstatic, or flighty Appearances* ;— no *boisterous Commotions.*”

This, no doubt, is a *Fling* at Mr. *Wesley's* Accounts ; which are in Truth too *shocking and terrible* to be written, or read, without *Horror and Pain of Mind* : And one would really imagine, that *Bedlam* was let loose, and all the *Hypochondriac and Hysterical, Epileptic, Convulsed, Fevered, Delirious, Bewitched, and Possessed* Persons were summoned from all *Quarters of the Nation.*

But to what *Causes* shall we ascribe these *surprising and strange Appearances and Effects* ? I am persuaded (and can with *Certainty* speak for *myself*) that we know not enough of *Nature*, and the Ways and Works of *Providence* ; — of the *Powers, Extent and Boundaries of Natural Enthusiasm* ; of *Disorders in Body or Mind* ; of *superior Spirits, good and evil* ; of *Ecstasies, Raptures, and Visions* ; of (supposed or real) *Witchcrafts, and diabolical Possessions* ; of *Magic and Sorcery* ; or even of *Counterfeits, and juggling Impostures* ; and the like : — We are not, I say, sufficiently acquainted with these Things, so as to determine precisely to what *Cause* we should ascribe, and how *account* for, every Particular

cular of these strange and amazing *Narratives* of Mr. *Wesley*; which have so large a Share in the *Progress of Methodism*. But this I *know*, and will *prove*, that his *whole Account* is all of a Piece with the *extravagant Schemes and Conduct of the most Fanatical Enthusiasts, and wicked Impostors, among the Papists*.

The *Facts and Circumstances* are so many and extraordinary; arising from such *different Causes*, and producing such Variety of *Effects*; pretendedly serving to the good End of *Regeneration, Miracles, &c.*—that it will be necessary to consider more distinctly several of the *Cases*; which I shall mark *numerically*, for the Sake of some *Remarks, and Parallels*, as I go along.

§. 6. And, because a *miraculous* Interposition is frequently to be called in, as a *Remedy* of these *fore Evils*; I shall previously take some Notice (in Addition to what I observed before, *Compar. Part 2d. Pag. 43.*—) of the *Methodists* Pretensions to *Miraculous Gifts, and Supernatural Cures* obtained by *their Merits and Intercessions*. Mr. *Whitefield* indeed hath often and openly *disclaimed* all Power and Pretensions of working *Miracles* among them. But Mr. *Wesley*, as usually in *similar Cases*, is more *mysterious and equivocal*. Let us see how he *mumbles this Thistle*. Being called upon

to shew *Miracles* in Confirmation of his supposed *divine Mission, Inspiration, &c.* what is his Plea? "We cannot, and therefore we need not, be like the *Apostles*, in working outward *Miracles*.—It is utterly unreasonable and absurd to require or expect the Proof of *Miracles*.—*Miracles* are quite needless in such a Case: there may be *τέρατα ψεύδους*, *Lying Miracles*, *Miracles* wrought in Support of *Falshood*."—Being told, there is no need of supposing the *Recoveries* (of the *Methodists* in a Moment from their *Fits*) to be *Miracles*, he shortly replies, 'Who affirms there is?'—And cannot I be acquitted from *Enthusiasm*, till I prove by *Miracles* that I am in a State of *Salvation*?"

Laft App.
pag. 107.
P. 122-4.

Anfw. to
Church,
p. 44.
45.

This, one would imagine, were giving up the Claim of *Miracles*:—In Conformity with his Acquaintance, *Madam Bourignon*, on whom her Followers would have fixed the *Gift of Miracles*; which she renounceth in the same Manner, as needless, &c. "I bless God for her *Recovery*. We must never attribute such Things to *Miracles*: for the greatest Part of those that are done are wrought by the *Devil*." They who seek for *Miracles*, will undoubtedly find them with him (the *Devil*.) But the *Christian Truth*, and *Evangelical Doctrine*, want no *Miracles*.—As to all now called *Miracles*, and even approved as such, I have

Church
p. 44.

Journal
p. 67.

Anfw.
Church
p. 43.

have no Opinion of them, being for the most part performed by the Devil, or at least Cheat and Delusion." [*Light in Dark-ness*, Part 3d. Letter 15, and 23.]

I have, however, always thought and said, that Mr. Wesley never would sincerely renounce the Claim of Miracles; but only prevaricate and equivocate. Accordingly we shall now see him begin to turn about, and double. Being charged with relating miraculous Cures himself, he replieth, "I relate just what I saw, — and this is true, that some of those Circumstances seem to go beyond the ordinary Course of Nature. But I do not peremptorily determine, whether they were supernatural, or no." I

Last App.
p. 123.

Answ. to "I have set down the Facts just as they were, passing no Judgment upon them myself, and leaving every Man else to judge as he pleases."

Church,
p. 44.

What Judgment will follow from the Partiality and Credulity of his Admirers, he cannot be ignorant: For, like Ignatius, "he knows the People with whom he has to do." But is it true, that he passeth

5 Journ.
p. 67.

Answ. to no Judgment? Hear himself, "I look upon some of these Cases (the Disorders and Removals of People's falling into Fits) as wholly natural; on the rest as mix'd; both the Disorder and the Removal being partly natural, and partly not." Is this his no Judgment? And is he not got too half-

Church,
p. 43.

half Way into the *miraculous*? We shall see him getting over the *other half* by large Strides, and laying full Claim to *miraculous Operations*; plainly and fully passing his *own Judgment*, even where he says, “ he passeth none.” And though he may not use the very Word, *Miracle*, or *Miraculous*, he speaks in Terms *equivalent*, and of as well known *Signification*.

Many of his *Cures* are said to be “ *instantaneous*, and the *Patient* relieved in *Body* and *Mind* in a *Moment* ;” which is one *Mark* of a *Miracle*. — After mentioning some *Methodists* who were delivered “ from *strong Pain*, — as the *Agonies of* ^{3 Journ.} *Death*, — out of the *Belly of Hell* ;” he ^{pag. 40.} immediately subjoins, “ so many living *Witnesses* hath *God* given, that *his Hand* is still *stretched out to heal*, and that *Signs and Wonders* are even now wrought by his *Holy Child Jesus*.” — “ When both her ^{Page 43.} *Soul* and *Body* were *healed in a Moment*, he (a *Physician*) acknowledged the *Finger of God*.” Thus said the *Pope* of *St. Ignatius*, after attentively looking on his *Hands*, “ This is the *Finger of God* ; I see ^{Myster. Jesuit. P. 23.} nothing in those *Hands* but the *Fingers of God*.”

What shall we say to *Mr. Wesley's own Cure*? “ Besides the *Pain* in my *Back* and ^{4 Journ.} *Head*, — I was seized with such a *Cough*, ^{P. 83.} that I could hardly speak. At the same

time came strongly into my Mind, *these Signs* shall follow them that believe. — I called on *Jesus* aloud, — and while I was speaking, my Pain vanished away; my Fever left me." — Thus says St. *Teresa*,

Vita, 8vo.

P. 305.

“ On a certain Day giving myself to *Prayer*, I felt so great Pain in my *Head*, that I could not pray: then the Lord said to me, ‘ Though you could not speak to me, I was speaking to you;’ and the *Head-ach* entirely went off.”

These Instances are sufficient; though more might be brought; he having represented almost all their *Cures* as *supernatural*, and with the *Air of a Miracle*. Upon the whole, with Regard to *Miracles*, Mr. *Wesley* has got a *Wolf by the Ears*, which he cannot safely either *hold*, or *let go*.

Popish Pretensions of this Nature are so numerous, that we need not be particular: there is no dipping into a *Legend*, without opening upon a *thumping Miracle*; they are some of their chief *Marks of the true Church*: nor is there any Way to *Sainthood* and *Canonization* without them. And yet *modest* and *sensible Papists* have long been ashamed of them, as done out of *Ostentation*, *Avarice*, and *Cheat*: While the *Methodists* are taking up with their *Leavings*, and the very *Refuse of their Impostures*.

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The *shuffling* Conduct of Mr. Wesley, in giving up, or maintaining the Power of Miracles; his alternate sinking and rising (like a Duck diving under Water when in Danger of being caught, and popping up its Head again at a proper Distance) puts me in Mind of his Pattern, the Founder of the Jesuits.

Ribadeneira, in his first Life of Ignatius, is very sparing of his Miracles, as being not (though he knew the Saint very well) thoroughly satisfied of the Truth of them; and arguing that they were unnecessary. But some Years afterwards, when the Project was formed for his Canonization, and his Order to be exalted for the Advancement of the Papacy; immediately a Brood of Miracles is hatched, in his second Life, to the Number of a Hundred, and those testified upon Oath.

I remember also, (in Analogy to the occasional Swellings and Sinkings both of Messieurs Whitefield and Wesley, to serve a present Turn) a wonderful Story recorded of St. Francis Xavier, the Jesuited Apostle of the Indies. "In baptizing the converted Indians, he did manifestly, but gradually, swell to a gigantic Size, to the Astonishment of the Spectators: but as soon as he had finished his Office, he dwindled again into his natural Proportion, sinking into himself."

Bartol.
Vit. Ign.
Lib. v. c. 1.
Myfter.
Jesuit.
pag. 37.
Ribaden.
pag. 544.

Bouhours's
Life of
Xavier,
pag. 623.
Xavier
Thaumat.
pag. 79.

Answ. to
Church,
p. 43.

§. 7. Were we to survey Mr. *Wesley* in his *magnified Stature*, and arrayed with the *Coruscation of Miracles*, we should take in the full Number of his *Fits*, and their *Removals*; which, he says, were about *two hundred*:—The very same Number, which *Boubours* says were *well-attested*, (though not all upon Oath) of *Miracles* performed by *Ignatius*. And if, since Mr. *Wesley* gave the above Account, such Cases have continued in *Proportion*; they may have risen by this Time to a *Thousand*. As if he would not barely *emulate*, but *exceed* both *St. Francis* and *St. Ignatius*; as much as *they* have been declared to *exceed* in *miraculous Operations*, not only *Moses*, but *Christ*, and *all his Apostles*. But it may suffice to produce some *special Cases*, which will afford ample Matter of *Observation*.

Wesley
3 Journ.
pag. 8.

[No. 1.] “ A *zealous Opposer* desired to speak with *me* immediately. He had all the *Signs of settled Despair*. He said he had been enslaved to Sin many Years: Had long used all the *Means of Grace*, constantly gone to *Church* and *Sacrament*, read the *Scripture*, used much *private Prayer*, and yet was *nothing profited*. I desired we might join in *Prayer*. After a short Space his Countenance was no longer sad. He said, ‘ now I know *God* hath forgiven my Sins: — *Christ* hath set me free:’

free :’ And according to his Faith it was unto him.” He hath such another Instance of the “ Conversion of one above measure enraged at *this new Way* : He desires her to join with him in Prayer ;— she falls into *extreme Agonies*,— soon after knows that *Christ had forgiven* her ; — from that Hour a *Believer*.”

Wesley
3 Journ.
p. 26.

Here you see a notable Fling at *all the Means of Grace, Church, Sacrament, Scripture, Prayer* : they profited nothing. Nothing will do but the good Mr. Wesley’s *Intercession* : All the Honour is reserved for this *Particular Saint* : He alone cureth, and that by a *Miracle*, using the same *Expression* with *Christ*, when he worked by a *divine Power*.

Thus “ the *Devils* that infested *Ignatius’s College* could not be expelled by *Prayer, Mass, Holy Water, Exorcisms, Relicks* ; — but absolutely and finally drove away by *his Merits*. — Again, one *John Paul* was so oppressed, that he could scarce breathe, and could find no Peace or Comfort from *Prayer, Sacraments, or good Works* : but St *Ignatius*, by *two Words*, wiped away, as it were with his Hands, all his *Trouble and Disquiet*.” — In *Turselin’s Lauretana Historia* we read of “ a *Woman possessed*, who having tried in vain divers *Saints*, and the most solemn *Rites of the Church*, applies to the *Virgin of Loretto* ;

Ribaden.
P. 545.

547.

a Pag. 73.

Loretto; where the *Devils* depart with lamentable *Howlings* and *Groans*, "*Mary, Mary!* she has ejected us." Indeed 'tis very common to find some *Distempers* and *Devils* so obstinate, that they will never yield, but to aggrandize the Character of some *particular Saint, or Order*.

Wesley
3 Journ.
P. 43.

[No. 2.] Here follows another *Engine* to raise up Mr. *Wesley's Name*. "*A Quaker*, displeased at the *Dissimulation* of these *Creatures*, [the *Screamers, Droppers, &c.*] was biting his Lips, and knitting his Brows, when he dropt down as *Thunder-struck*. His *Agony* was terrible to behold. We besought *God* not to lay Folly to his Charge. And he soon lifted up his Head, and cried aloud, 'Now I know, *Thou art a Prophet of the Lord.*'"

5 Journ.
P. 112.

'Tis very possible this may be all compact. But, however that be, Mr. *Wesley* readily catcheth at his just *Title of a Prophet*; and more plainly elsewhere: For "*a Woman that was a Sinner* having lent him a convenient *Place* for Preaching, he declares, 'Thou poor Sinner, *Thou hast received a Prophet in the Name of a Prophet, and art found of him that sent him.*'"

Ibid.
P. 73-4.

This Pest of *Vanity* sticks so close, that he cannot help shewing what a great *Man* he is still farther; "*I observe, the Popish Priest* knew well, how much it would be for the Interest of *his Church* to have me accounted

accounted a Member of it." — Without Doubt, the *Pope* and *Cardinals* would be in high Raptures.

Hoc Ithacus velit, & magno mercentur Atridae.

After preaching, the People were ready to tread me under Foot, out of pure Love and Kindness:—In going to Church well-^{5 Journ. p. 107.} comed with a loud Huzza. — As I was preaching, a Collier began shouting a-main for Joy; their usual Token of Approbation was clapping me on the Back." So potent are the Proofs of his divine Mission.

§. 8. [No. 3.] But we may likewise have a Sight of our Wonder-monger, sitting in the Seat of the Great Searcher of Hearts. For thus he maketh out his Claim. "As ^{4 Journ. p. 58.} I was expounding the 12th of the *Acts*, a young Man, with some others, rushed in, cursing and swearing vehemently; and so disturbed all near him, that they put him out. I observed it, and called to let him come in, that our Lord might bid his Chains fall off. As soon as the Sermon was over, he came and declared before us all, "That he was a Smuggler, then going on in this Work, as his Disguise, and the great Bag he had with him, shewed. But he said, he must never do this more; for he was now resolved, to have the Lord for his God."

In

In this Case 'tis evident, either that there was *Collusion and Combination*, which Mr. Wesley surely will not admit; or else that he *knoweth the Secrets of the Man's Heart*, that he would become a *Convert*; as well as the Mind of *Christ*, who would make him such. And why should he fall short of his *Forefathers*? For we read, "that a *Jew*, in the *Jesuit's College at Rome*, seemed once to be converted; but afterwards became *furious*, and resolved to be gone, saying, 'he would not be a *Christian*.' The *Holy Father Ignatius* only called for him, and said, 'Stay with us *Isaac*,' and in a *Moment* he was quieted and gentle as a *Lamb*." — Our next *Parallel* will be closer. "St. *Dominic* having convicted some Persons of *Heresy*, and delivered them to the *secular Arm*; as they were going to be *burned*, he spied one among them, in whom *discerning a Ray of Predestination*, he ordereth him not to be burned, but to be delivered back to the *Holy Office*; where he says to him, 'I know, my Son, thou wilt yet be a good *Man*, and a *Saint*.' He was *instantly illuminated*, and became of the *Order of Fryer's Preachers*." — Nor must St. *Francis* be omitted, "who foretold the Conversion of several Persons, with *infallible Truth*, to *Christ*, who were as yet *perverse*." — "Because *Saint Francis* followed *Christ to Perfection*; God, by uniting himself

Ribaden.
Jul. 31.

Specul.
Exempl.
L. 30. C. 9.
Peter de
Natal.
L. 7. C. 22.

Bonavent.
Legend.
cap. 11.

Conform.
Fol. 278.

himself to him, and making him *one Spirit* with him by *Transformation*, revealed his own Sense to him: not only making him a *Prophet*, in seeing and knowing *future Things, and distant*; but *more than a Prophet*, in respect of *knowing the Secrets of Men's Hearts*. Of which there are divers *Instances*."—"By a certain *Spiritual Sign* he Conform. P. 239. knew who would be *saved*, and who *damned*, and *when*. — A *Brother* under a grievous *Temptation* fancied he should be *cured* by the *Parings of St. Francis's Nails*: 278. *St. Francis*, knowing this at a *Distance*, takes a *Pair of Scissars*, cuts some *Parings*, and sends them; and the *Man* was *instantly cured* of the *Temptation*." And as it would be the utmost *Partiality* to deny the *Female Saints* the *Knowledge* of such *curious Secrets*; — We find the *inspired Bourignon* laying in her *Claim*; "If I perceive the most hidden *Thoughts of your Hearts*, whence can this come but from *God alone*?" *Light in Darkness*, Part I. Letter I. — *M. of Pazzi* "pene- Life. No. 44. trated into the most hidden *Folds* of other *People's Consciences*." — "One of *St. Catharine's Prerogatives* was, to know whe- Ribaden. Apr. 30. ther other *People* were in a *State of Grace*, or not: She could *read their Minds*, and clearly understand all that was in them. She knew *wicked Persons* by their *stinking Smell*."

Martyrol.
Francisc.
Jan. 30.

Conform.
Fol. 92.

That this *miraculous Gift* was communicated to the humble *Followers*, both *Methodists* and *Papists*, will be observed anon. In the mean time, perhaps Mr. *Wesley* hath received the same Light with “ *Fryer Roger*, to whom a *Franciscan* appeared after his Death, and gave him a *Rule* how to know whether any Person were in the Number of the *Predestinated*, by a *peculiar Sign* secret to common Mortals; and revealed to him the Certainty of his *own Election* :” — or he may inherit from St. *Francis* himself, “ who knew who should be saved, by a *Sign* not known to carnal Men.” —

§. 9. But more of this, and other *extraordinary Gifts*, will come to Light, by looking into Mr. *Wesley*’s Practice of *exorcising Devils*, and relieving the *Possessed*; with various Proofs and Instances of the *miraculous Power of Healing*.

Wesley
3 Journ.
P. 44.

[No. 4.] “ One *J—n H—n*, a Man of a regular Life, constantly attending the public Prayers and Sacrament, zealous for the Church, &c. — laboured above Measure to convince his Acquaintance, that the *Methodists falling into strange Fits at the Societies*, — was a *Delusion of the Devil*. We were going home, when one met us, and informed us, ‘ that *J—n H—n* was fallen raving mad.’ It seems he had been

been reading a *Sermon on Salvation by Faith*; and in reading the last *Page*, he changed Colour, fell from his Chair, began *screaming* terribly, and *beating* himself against the Ground. — I came in, and found him on the *Floor*; the Room full of People, whom his Wife would have kept out; but he cried out, ‘No; let them all come, let all the World see the *just Judgment of God*.’ — Fixing his Eyes upon me, he cried, ‘Ay, this is He, who I said was a *Deceiver* of the People. But *God* has overtaken me. I said it was all a *Delusion*; but this is *no Delusion*.’ He then cried out, ‘O thou *Devil*! Thou *curst Devil*! Yea, thou *Legion* of Devils. Thou can’st not stay. *Christ* will cast thee out.—Tear me in Pieces if thou wilt, but thou can’st not hurt me. He then *beat* himself against the Ground again;—Breast heaving as in the *Pangs of Death*. — We betook ourselves to *Prayer*, his *Pangs ceased*, and both *Body* and *Soul* were set at Liberty.” But “going away, and afterward returning to *J—n H—n*, we found his *Voice* was lost, and his *Body* weak as that of an Infant.” The last Words, I observe, shew a *short-liv’d* and *imperfect Cure*. What became of him afterwards we know not. — I observe, that no *Regularity of Life*, or Attendance on the most *sacred Ordinances*, will satisfy Mr. *Wesley*,

if we think *Methodism* is a *Delusion*. So ready is he to decry all the *Means of Grace*, and *Good Works*. [Comp. 5 Journ. Page 45—6.]

I observe, that upon the Man's reading Mr. *Wesley's Sermon* (for he hath printed one upon *Salvation by Faith*) the *Devil* seizeth him; he is struck with *Madness*, of which the proper *Symptoms* are expressed: This he declares to be a *Judicial Sentence* for opposing Mr. *Wesley*; "This is he, who I said was a *Deceiver*; but *God* hath overtaken me." Which Words, if spoken by the Man himself as his own Sentiments, are confessedly spoken by him under a Fit of *Distraction*, and *Diabolical Possession*: If spoken by *Satan*, making use of the Man's *Organs*; then *Satan* is the *Methodist's Friend*, and bears *Testimony* to Mr. *Wesley's Mission*. — I observe, that in order to be true *Methodists*, we are to run mad, and be possessed, in hope of a short and imperfect Cure.

Bartol.
Vit. Ignat.
L.V. C.I.

By way of Comparison, we read of "a miserable Woman, to whom the *Virgin Mary*, stretching out her Hand, pointed out *Ignatius*, and commanded her to address herself to him. But she, struck with fresh Pangs, cried aloud, ' Pardon me, O Blessed *Ignatius*! For now I remember I have often been incredulous, opposing those who extolled your Sanctity; and upbraiding

ing my *Brother* for being of *your Order*.
 Acknowledge then, says the *Virgin*, that
 he is truly a *Saint*, that *he* is your *only*
Help, and that you are to *saved by his*
Grace."—Madam Bourignon writeth to a
Woman in these Words; "You say, Light in
 Mistrefs, that your *Husband's Illness* is oc- Darkness,
 casioned by *my Writings*. — Is there not Part 4.
 Ground to doubt, that those, who speak Letter 22.
 evil of them, are possessed with the *same*
Spirit, that was in the *Pharisees*, who
 said of *Jesus Christ*, that he was *one who*
seduced the People?—I esteem your *Husband*
 happy for his *Child-birth Pains*; — I wish
 many more were smitten with this *Disease*,
 even though they should *die for it*."

It may occasion a Doubt, whether the
Madman, or *Satan*, was properly the
Speaker; because *Popish Writers of Dæmo-*
nology tell us, "that although the *Possessed* Thyræi
 will speak several Things from *themselves*, Dæmon.
 in which *Spirits* have no Share; yet *most* P. 1. C. 17.
oftenly the whole Discourse is the *Devil's*."
 And in that Case, "the *Devil* will some-
 times speak *Truth*, or *seem* to depart, in
 order to puff up the *Exorcist* with *Vain-*
glory." For which Reason they add, Mall.
 "that the *Exorcist* should by no means Malef.
 be a Man given to *Vanity*." Tom. 4.
p. 17. 20.

§. 10. [No. 5.] "A young *Woman* of *Wesley*
Nineteen, that could not write or read, 3 Journ.
p. 92-3.
 held."

held in Bed by two or three Persons ; — Anguish, Horror, Despair above Description in her pale Face. — A thousand Distortions shewed how *the Dogs of Hell were gnawing her Heart*. She shrieks, screams out, ‘ I am *damn’d, damn’d*. Six Days ago you might have helped me : but it is now past. I am the *Devil’s* now : I have given myself to him. *His* I am. *Him* I must serve. With *him* I must go to *Hell*. I *will* be his. I *will* serve him. I *will* go with him to *Hell*. I cannot, I will not, be *saved*. I *must*, I *will*, I *will* be damned.’ She then began *praying to the Devil*. We began,

‘ Arm of the Lord, awake, awake.’

She immediately sunk down *as asleep* : but as soon as we left off, broke out again with unexpressible Vehemence, ‘ Stony Hearts break ! — I am a Warning to *you*. — You *need* not be damned, tho’ I must.’ — She then fixt her *Eyes* on the Corner of the *Cieling*, and said, ‘ There he is. Ay, There he is. Come, good Devil, come : take me away. You said you will dash my Brains out. Come, do it quickly. I am yours. I *will* be yours. Come just now. Take me away.’ We interrupted her by calling again upon *God*. — We continued in *Prayer* till past Eleven : When
God

God in a Moment spake Peace to her Soul."

Here is one of the most dismal Instances of *Madness*, *Possession*, and *Despair*, that can well be conceived; one among many that have happened among the *Methodists*: Horribly shocking, but necessary to be transcribed; on account of similar Cases among *Papists*, of Parallels in Persons said to be possessed, or bewitched, and cured by *Exorcisms*, &c.

But before I proceed, it may be proper just to mention "the *Distinction* between Persons *Possessed*, and such as are *Bewitched*: The former suffer purely (as *Dæmonologists* write) from the Operation of *Satan himself*, or his *Imps*: The latter indeed from *Satan*, but not without the Intervention of *Wizards*, or *Witches*."—And I would have it observed, that I do not make myself a *Party* in the Controversy about *Dæmoniacks*, whether their Case be mere *Distemper*, or Distemper caused by *evil Spirits*; nor yet, whether, how often, and how far, we have Proof of the Power of *Witchcraft*. Thus much, however, I say, that I am not one of those Heroes, who take upon them to chase *Spiritual Beings*, good or bad, out of the World; or to deny either their *Existence*, or *Influence*. And yet I am well aware how many poor Creatures have unjustly suffered under such

an

Mall.

Malef.

Tom. 4.

P. 12.

an *Imputation*; how frequently *Distempers* have been construed into *Possession and Witchcraft*; and especially what *wicked Tricks and Impostures Popish Priests, Jesuits, &c.* have played upon the World by such *Pretensions*.

We have several *Particulars* in this *Article*, which are not without their *proper Parallels*. This *poor Creature* calling upon the *Devil*, I am damned, I have given myself to him, 'Come, good Devil, take me away,' &c. — is equalled by "that *blaspheming Wretch*, pouring out *Cursings and Execrations*, and roaring out, 'Come Devil, come.' The Devil instantly seizeth him, and dasheth him against the Ground, &c. All the *Holy Amulets of the Catholick Church* are prescribed. But nothing would do, till by *Prayer to the Virgin Mary*, the *Evil Spirit in a Moment departed*.

Again, Mr. *Wesley* useth *hard Names*, calling the Devils '*Dogs of Hell*;' and both *he* and *Whitefield* had before called *Satan* '*a Fool*, one that did not understand his own *Business*.' Which shews how carefully they observe "the Rule prescribed to *Exorcists* by approved *Papists*, namely, to call the Devils *opprobrious Names*, in order to expel them, by taming their *Pride*. And 'tis one *Form of Conjur-ation*, "I conjure you, ye abominable Rebels, ye *Acherontic Dogs*, worse than
Common

Baling.
Calendar.
B. Virg.
p. 182.

Mall.
Malef.
Tom. 3.
p. 29.

Mengi
Fuga
Dæmon.
p. 103.

Common Strumpets, &c." And they give for a Reason, ' that the *proud Devils* cannot bear *Contempt*, but will sneak away *ashamed*.'

We may observe, that this *despairing Woman*, *distracted* by her Terrors, hath in Imagination a *Sight* of the *Devil* coming to seize her; " She fixt her *Eyes* on the *Corner of the Cieling*, saying, ' There he is. Ay, There he is.' &c.—And (pag. 88.) " Another Woman strangely torn by the *Devil*, upon *Deliverance by Prayer*, cried out vehemently, ' He is gone : he is gone.'

This *imaginary Sight*, of what none besides can see, is pretty common among the *Legendary Saints*; who in their *desperate and distracted Fits* see him coming and going, and enter into *Discourse* with him. — 'Tis likewise a very usual Thing with Persons thought to be *bewitched*, to have a *Sight* of their *Tormentors*, either *Dæmons*, or *Witches*. Those, who are unacquainted with these Things, may see many Instances in *Mather's History of New-England*. Particularly, Book VI. Ch. 7. Where " Persons tormented by *Sorcery*, or *Witchcraft*, are in the *utmost Agonies* and *Convulsions*, uttering the most horrid *Imprecations* and *Blasphemies*;" such as these in Mr. *Wesley's Journals*. One sees a *Spirit* stand by her, and afterwards cries out, ' He is gone.' Others cry out upon the *Dæmons*, ' They

H

are

are gone; they are gone;' and with an *alter'd Voice*, say, 'Now I am well.' — So, (*History of Witchcraft*, Vol. I. p. 50.) Mrs. *Throgmorton's* Children cry out, 'See the *Witch* there; take her away; look where she stands.' Page 123. The supposed *Wizard* is *seen*; 'Oh! He is come; he is come.'

The contrary, *joyous Visions* of *Christ*, *Angels*, &c. will fall in our Way as we go on; as also other Circumstances of *Witchcraft*.

Wesley
3 Journ.
p. 93-95.

§. 11, [No. 6.] Of equally *terrible* Nature is the next Case. "A *Woman* lay on the *Ground*, furiously *gnashing* her *Teeth*,—and *roaring*. Not easy for three or four Persons to hold her; especially when the Name of *Jesus* was named. We *prayed*; the *Violence* of her *Symptoms* ceased, but not a *complete Deliverance*.

In the Evening, being sent for again, I was *unwilling*, indeed *afraid*, to go; thinking it would not avail, unless some, who were *strong in Faith*, were to *wrestle* with *God* for her. I *opened my Testament* on those Words; I *was afraid*, and went and hid thy *Talent in the Earth*. I stood re-proved, and went immediately. She began *Screaming* before I came into the Room; then broke out into a *horrid Laughter*, mixt with *Blasphemy*, grievous to hear.

One

One, who from many Circumstances apprehended a *preternatural Agent*, asking, 'How did'st thou dare to enter into a *Christian*?' Was answered, 'She is not a *Christian*: She is *mine*.' Q. 'Dost thou not tremble at the Name of *Jesus*?' No Words followed, but she *shrank back*, and *trembled exceedingly*. Q. 'Art thou not increasing thine own *Damnation*?' It was faintly answered, 'Ay, Ay:' which was followed by fresh *Curfing and Blasphemy*.

My Brother coming in, she cried out, 'Preacher, Field-Preacher! I don't love *Field-Preaching*.' This was repeated two Hours together, with *spitting*, and all the Expressions of strong *Aversion*.

Two Days after we called upon her again. Now it was, that God shewed he heareth the Prayer. All her Pangs ceased in a Moment; — and she knew that the Son of Wickedness was departed from her."

Here we see a confessed *diabolical Possession*; Mr. Wesley owns his *Talent of ejecting Satan*; and actually doeth it, by the *Prayers of himself and Brother*. Let us consider a few of the Circumstances. — In the first Place we should admire Mr. Wesley's excellent *Trap to catch Fame*, i. e. an Appearance of profound *Humility*. He was *unwilling and afraid* to venture upon expelling Satan *himself*, casting about for others strong in the Faith. In this Per-

plexity he *dips* in the Bible, by Way of Lottery; (which Mr. Whitefield calls *tempting God*; and much greater and better Men have looked upon as little short of *Conjuring*) immediately Heaven openly attests his *Talent of ejecting Devils*. He goes and succeeds." — Again, (even after the *Sanction of Heaven* to be an *Exorcist*, and the *Rebuke* for drawing back) "being informed of a *Woman* deemed *mad*, or *possessed*, and desired to come to her; he asketh, 'What Good do you think I can do?' But being pressed, he went; performed his Office; and left her rejoicing, and *praising God*." — Once more: "Mr. Wesley having cured an Old Man of an inveterate Cough, asketh, (how *modestly*, and yet how *artfully*?) Does *Humility* require me to deny a notorious *Fact*? If not, which is *Vanity*? To say, I, by my own Skill, restored this Man to Health? Or to say, God did it by his own *Almighty Power*?"

Wesley
5 Journ.
p. 85.

Plain Account,
p. 28.

In all these Instances Mr. Wesley well knows 'the Persons with whom he has to do,' where the Honour will center, what Veneration *his own* will conceive for the *wonderful Man*, who is such a powerful Operator, and, at the same time, of such *self-denying Humility*. 'Tis our Business to remark, how carefully he hath copied his *Originals*: — As that of the great "Ignatius, unto whom a *Woman* possessed with a Devil

Ribaden.
Jul. 31,
p. 544.

Devil being brought, from an Opinion of his *eminent Sanctity*, he answered very *humblly*, " that he *deserved not* so much Favour at the *Lord's Hands*: yet he would pray for the *poor Woman*. He did so; and presently she was *freed* from her *Trouble*." — " From the same Principle of *Humility*, and *Fear of assuming* too much, many *illustrious Saints* have with Difficulty been induced to lend their Operation in *casting out Devils*. St. *Laurentius Justinian* being desired to expel a *Devil* out of a *Woman*, said, ' Ask not of me what I can't do.' Gregory of *Lingon* gave the same Answer; St. *Remigius* the same, when a *Woman possessed* applied to him; and so did *Nicetius of Lyons*." This they found the most effectual Way. For the *Pride of the Devils* could never resist the *Humility of the Exorcist*. " The Devil in full Possession of a Man, seeing *Fryer Ruffin* coming, ran away as fast as he could, and gave for a Reason, ' that he could not stand the *Poverty, Humility, and Prayers of such a Saint*.' " — " St. *Antony* once finding himself not powerful enough to expel a *Dæmon*, sendeth the *Possessed* to *Paul the Simple*; and then, ' I go, I go, (saith the Proud Spirit) the *Simplicity and Humility of Paul* drive me away.' " Thyrazus
Dæmon.
Part 3.
Cap. 38.

Another Thing observable is *Satan's scurrilous Language*, and contemptuous Treat- Conform.
Fol. 64.
Thyrazus
Ibid.

Treatment of the *Wesleys*. “ *Preachers! Field-Preachers! I don't love Field-Preachers, for two Hours together, with spitting, and all Expressions of strong Aversion.*” And who but the *Devil*, or his *Agents*, would do so? And yet this evidently turns out to the *Wesley's Advantage*; to the *Increase* of the malicious *Spirit's own Damnation*, and *their Triumph*. For what better Proof of their *divine Mission*, than *Satan's Aversion* to them; of their *Superiority*, than his *flying the Field*?

Bartol.
Vit. Ign.
p. 398.

Thyr.
Loc. Infeft.
p. 121, and
Dæmon.
p. 183.

This hath been of old one of the *Devil's Tricks*, and with the same *Success*. For “ they insulted even the *Holy Ignatius* with such opprobrious *Nick-names*, calling him *one-eyed, halter, baldpate, &c.* They don't value *Ignatius* of a *Hair*, and will not stir a *Foot* for him. But with their *whole Troop* were soon forced to fly.” — “ They throw out *Cart-loads* of *Blasphemies* and *Railings* against the *Saints*; calling the most sanctified *Virgin Euphrasia, Whore*; and *Theodorus, Son of a Whore*: They call St. *Benedict, Maledict*: St. *Syrus* and St. *Bernard*, they diminish into little *Syrulus* and *Bernardulus*; and call the latter *Pork-eater* and *Cabbage-crammer*; all with the utmost *Contumely*.”

Wesley
3 Journ.
p. 94.

§. 12. We go on in the same Strain.
[No. 7.] “ I was sent for to *Kingwood*,
to

to one of those who were so ill *before*. A violent *Rain* began just as I set out, so that I was throughly wet in a few Minutes. The *Woman*, then *three Miles off*, cried out, 'Yonder comes *Wesley*, galloping as fast as he can.' When I was come, I was quite cold and dead, fitter for *Sleep*, than *Prayer*. She burst out into a horrid *Laughter*, and said, 'No Power, no Power: no Faith, no Faith. She is mine. I have her, and will not let her go.' We begged of *God* to increase our Faith. Mean while her *Pangs* increased more and more: so that one would have imagined, by the Violence of the Throes, her *Body* must have been shattered to Pieces. One, who was clearly convinced this was no *natural Disorder*, said, 'I think *Satan* is let loose. I fear he will not stop here.' And added, 'I command thee, in the Name of *Jesus*, to tell if thou hast Commission to torment any other Soul.' It was immediately answered, 'I have, L—y C—r, and S—b J—s;' two who lived at some *Distance*, and were then in perfect *Health*." This was on *Saturday*. But he goes on, "On *Sunday* in the *Evening*, I called at Mrs. J—'s in *Kingswood*. S—b J—s and L—y C—r were there. It was scarce a Quarter of an Hour before L—y C—r fell into a strange *Agony*; and presently after, S—y J—s. The violent *Couvulsions* all over

over their Bodies were such as Words cannot describe. Their *Cries and Groans* were too horrid to be born. Till one of them, in a *Tone not to be expressed*, said, 'Where is your *Faith now*? Come, go to *Prayers*. I will pray with you. *Our Father, &c.*' We took the Advice, *from whomsoever it came*, and poured out our Souls before God, till L—y C—r's *Agonies* so increased, that she seemed in the *Pangs of Death*. But in a *Moment* God spoke; she knew his *Voice*, and both Body and Soul were healed. We continued in *Prayer* till near One, when S—y J—s's *Voice* was also changed, and she began strongly to call upon God. In the *Morning* we renewed our *Prayers*, while she was crying continually, 'I burn, I burn:—I have a *Fire within me*. I cannot bear it. Lord *Jesus!* Help!.'

I have transcribed this Case at large, on account of *Variety of Observations and Parallels* that will result from it.

The first *extraordinary Circumstance* is, that when Mr. *Wesley* was on the Road, and upon the *Gallop* on account of the Rain, the *Woman possessed* should know and see this so exactly, at *three Miles Distance*. And I assure him, that I do not deny the *Fact*; though I cannot comprehend the *Manner*, or the *Cause*. Nor do I doubt of the *Truth* of some *similar Cases*, however unaccountable, as to bare *Matter of Fact*.

Fact. Whether this will turn to Mr. Wesley's Honour, I cannot say.

Mr. C. Mather (*History of New-England*) giving an Account of dreadful Sorceries and Witchcrafts, has many Instances

Book VI;
Chap. 7.

"attested by Persons of the utmost Veracity, and unquestionably well supported, of People thus preternaturally indisposed, who knew Things done at a Distance, and what Persons were bewitched at distant Places."—So in *Glanvill's Sadducismus Triumphatus*, we have Evidence upon Oath,

Relat.
the 2d.

"of a Boy bewitched, who would describe exactly the Clothes and Habit of the Witch at that Time, though her House was at a good Distance; and this the Constable and others, upon repairing to the Witch's House, found to be true. — A Girl taken with strange Fits usually told what Clothes Elizabeth Style, (the supposed Witch) had on at the Time, which the Informant and others have seen, and found true." —

Relat.
the 3d.

There is another Case, coming nearer to that of Mr. Wesley seen upon the Gallop, &c. to be found in the *History of Witchcraft*. 'Tis in the Account of the Witches of Warbois, executed for bewitching the Children of Mr. Throckmorton; and tormenting them with grievous Agonies, Fits, &c. — "The eldest Daughter was in her Fit, sitting at Home in a Parlour; who suddenly said, 'Now Uncle, and two

Vol. I.
P. 77.

others, whom she named, are going to *Mother Samuel*, (the Witch.) See, says she, where *Mother Samuel* goes trotting in the Streets before them, with her wooden Tankard, and her Apron tucked up before; naming the House where she went, and all the Discourse that passed between them. And it proved true, that she repeated exactly every Word and Passage between them; though she could not possibly either hear or see any Thing in that Situation, and at that Distance."

Popish Authors are unanimous in ascribing this *Knowledge of Things*, remote from the natural Sight, to a *diabolical Possession*. Nor need we be particular, when we have the Authority; of the *Roman Ritual*; that the *Discovery of Things at a Distance* is one *Sign of an inmate Devil*." Unless the *Glorious Ignatius* be thought of better Authority; one of whose Privileges was, "to discover Things very far remote from human Sight:" Or that Instance "of *Fryer John*, a *Franciscan*, who had a clear Perception of the Coming of *Brother Giles*, at twenty-eight Miles Distance, by the *Odour of his Sanctity*."

De Exorcif. Posses.

Maffæ.
P. 551.

Martyr.
Francisc.
Jul. 3.

The second Particular remarkable is another Instance of the *Devil's Impudence*, in ridiculing *Mr. Wesley* for his draggled Condition; and taking Advantage, from his being quite cold and dead, to burst out into a hor-

a horrid *Laugh*; thereby insulting him both for want of *Power*, and of *Faith*. Mr. *Wesley* seems sensible of this *Defect*, and begs of *God* to increase their *Faith*. The wicked one again taunteth and upbraideth him, "Where is your *Faith* now? Come, go to *Prayers*. I will pray with you; 'Our *Father*, &c.'" This likewise is intimated to be a *Sneer* of the *Devil*; for Mr. *Wesley* adds, "We took the *Advice*, from whomsoever it came."

Whoever will look into the *Elogia Jesuitarum*, (Pag. 489.) will find how these cursed *Spirits* took all Opportunities of treating the holy Men with *Derision*, *Scoffs*, *Taunts*, *Horse-laughs*; and how all turned to a good Account, in raising the Character of the *Jesuits*.—Even *Ignatius* himself, St. *Dominic*, and all the *Mass-Priests* found the same impudent and scornful Treatment. And we are assured, "that when the Holy Fathers the *Jesuits* came to relieve any *Dæmoniacks*, the *Devils* at first would behave impudently, and insult them; but were forced to take to their Heels, as soon as the *Possessed* had purged themselves by *Confession*, and tied some consecrated *Wax* round their Necks."

Ribaden.
in Ignat. &
Dominic.

Franci
Annal.
Jesuit.
p. 162.

The Circumstance of the *Devil's* calling for *Prayers* puts me in mind of what some *Papists* say, namely, "that this infernal Fiend will sometimes relent, and will bring

himself down so as to say *Pater Noster*, but never to say *Ave Mary*."

Specul.
Exempl.
Dist. 6.
Cap. 23.

"The *Devil* too, seeing how *Penitents* were whitened by *Confession*, desired a Priest to confess *him*."

As a third Particular we may take Notice of *Satan's* not stopping at *one Methodist*, but declaring his *Commission* to torment *two more*, whom he names. This Secret is drawn from *Satan* by "One, who was clearly convinced this was no *natural Disorder*:" Which *One*, I presume, is Mr. *Wesley's Good Self*, by his speaking so *authoritatively*, "I command thee to tell."—The *Account* seems to betray some *Suspicion of a Compaet*. For I do not find this *Question* was ever asked before in any of the *Methodists* that were *possessed*: And it must be a *foolish Devil*, who would so freely declare into *what particular Persons* he was to *enter*;—unless he were *compelled irresistibly* by Mr. *Wesley's superior Power*. 'Tis a lucky Incident too, that these "Two very Persons, who lived at a *Distance*," should happen at that Nick of Time to be in *Company* with Mr. *Wesley*; and there on a sudden fall into their *diabolical Fits*. And it may be thought he was something defective in *Power*, or *Charity*, for not praying to *God*, or commanding *Satan* to torment *no Body besides*; instead of permitting them to inflict his *Tortures* on others.

But

But perhaps it might more effectually advance the *Exorcist's Honour*, in multiplying Cures by his *Intercession*.

But, without considering the Case in this View, I shall barely relate some *Parallels of Satan's slipping out of one Person into another*, from Histories of People bewitched, and *Popish Exorcisms*. "A Woman possessed by an unclean Spirit was brought to the Priest to be exorcised; and the Devil spoke out of her Mouth, 'If I am ejected from her, I will instantly enter into another Person,' naming one Othmar. But he could not, because the Priest sent to Othmar to arm himself by Penitence and Confession." [Should not Mr. Wesley have given this Caution?] *Mabill. Act. Benedict.* ab Ann. 800. Part 2d. pag. 4. Again, *Ibid.* pag. 62, "Another Woman was brought to St. Probus to be exorcised, and the Devil said, 'I am ejected hence by the Word of the Lord, and the Merits of his Saint: But, before you get to Erfestfort, I will plague you again, and again.' Accordingly he entered into another Sister, and into a Third, and tormented them in a terrible Manner. But they were restored to perfect Soundness." *Ibid.* p. 62.

We read of such a skipping Devil exorcised by St. Malachias; "for being driven out of one Woman, immediately he jumps into another; driven out of her, he flies back,

Vita
Malach.
Cap. 8.

back again into the first Woman; and so shifts often backward and forward, till at length he is commanded to possess neither of them, nor any other Person; the *Saint* not bearing any longer to be thus illuded."

Wesley
4 Journ.
pag. 66.

§. 13. The *Dæmoniacks* among the *Methodists* are still carrying us on into farther *Speculation*; arising from the following Instance. [No. 8.] "I met, says Mr. *Wesley*, with a surprizing Instance of the Power of the *Devil*. Mrs. J—s took the *Bible*, and read; but on a sudden threw it away, saying, 'I am good enough, I will never read, or pray more.—I used to think I was full of Sin, and sinned in every Thing I did. But now I know better. I never did any Harm in my Life, &c.'—She spoke many Things to the same Effect; plainly shewing, that the *Spirit of Pride, and of Lies*, had full Dominion over her.—And yet she was in the most violent *Agony*, both of *Mind* and *Body*. Upon our beginning to pray, she raged beyond Measure, but soon *sunk down as dead*. In a few Minutes she revived, and joined in Prayer. We left her for the present in Peace."

Such are the *Tendency* and *Effects* of *Methodistical Spiritual Pride* from the Doctrine of *Perfection*. But he goes on. "All the

the next Day she was in a *violent Agony*; till starting up in the Evening, she said, ' Now they have *done*. They have *just done*. C— *prayed, and Humphreys preach'd*. (And indeed *so they did*.) And they are *coming hither* as fast as they can.' Quickly after they came in. She immediately cried out, ' Why, what do you come for? You *can't pray*: You know you *can't*.' And they *could not open their Mouths*; so that after a short time they were constrained to leave her as she was.

Many came to see her on *Tuesday*; to every one of whom she spoke concerning either their *actual*, or their *Heart Sins*; and that so *closely*, that several of them *went away* in more *Haste* than they came." [This, 'tis to be remembered, happened in Mr. Wesley's *Absence*.] " In the *Afternoon* she sent to *Kingswood* for me. But said, ' Mr. Wesley will not come *To-Night*. He will come in the *Morning*. But God has begun, and he will end the Work by himself. Before Six in the Morning I shall be well.' And about a *Quarter before Six* the next Morning the *Peace of God* came to her Soul."

In this Account (which I thought necessary to transcribe at large) the three following Points are *observable*; — The *seeing Things done at a Distance*, — the *Knowledge of the Secrets of the Heart*, — and *Utterance*
of

of Prophecies,—all by a *Woman possessed by the Devil*.

But *previously* I would take notice of an *odd Sort* of Circumstance, wherein this *Knowledge of the Heart* consisted. When some *Methodists* came to visit Mrs. J—s, you observe, she immediately cries out, “What do you come for? You *can’t pray*: You *know* you *can’t*.” This Mr. *Wesley* says was true, for “they could not open their Mouths; and were *constrained* to leave her as she was.” But here is the Difference between the *Principal*, and his *Inferiors*. Mr. *Wesley* at this time was *absent*. But when the *Devil* taunted Mr. *Wesley* himself, as wanting *Faith*, and *unable* to pray; he presently shewed that he *could*, as in the preceding Number.

For a *Comparison*, I do not remember at present more than two of this *odd* kind. one happened among the *Franciscans*. “At the Funeral of St. *Achas*, the *De Profundis* being set, none of the Company, with their many and utmost Attempts, *could possibly utter the Words*.”—The other is the Confession of a Person supposed to be *bewitched*, (in the *History of Witchcraft*): “*Agnes Nasmith* frequently told the *Minister*, that their *Hearts and Tongues* were bound up in such a manner, that they could not *express* what they would:—upon attempting to speak, their *Mouths* seemed to be *contracted*;—

Martyr.
Francisc.
Jun. 11.

Vol. II.
P. 122.

ed;—she could not *express one Word*, even when on her *Knees* for the *Girl's Recovery*.”

The *first Point*, that of *seeing and know-* See No. 3.
ing Persons and Things at a Distance, may be passed over; as we have spoke of it before, and will fall in our Way again.

The second is the *Knowledge of the Secrets of the Heart*. And of this I have spoken too already; at least as far as it concerned the *Principals*, whether *Methodists*, or *Papists*: And shall now consider this *supernatural Gift*, as *communicated* to those of *lower Rank*. There can't be a plainer and stronger Instance than this before us; “the *Woman* in her *Fits*, or rather coming out of them, spoke so closely to her *Visitors*, not only concerning their *actual Sins*, such as they had in fact *committed*; but their *very Heart Sins*, such as had only risen in their *Thoughts*; that thereby she puts many of them to *Shame*, and makes them run hastily away.”

Were I disposed to make a *Trifle* of this, I might say, that one *natural Way* of knowing the Hearts of each other might proceed from their constant Custom of *mutual Confessions* in the most *minute Circumstances* and *Temptations*, and Answers to the most *searching Questions*: Whereby they come acquainted not only with the *Sins* of the *Party confessing*; but of those

K

who.

who have made *no Confession*; but who have been guilty of Sins in *Company* with those who have *confessed*, &c. And so by one *out of his Senses*, in a *wild Fit*, all is *betrayed*; and the *conscious Parties* are *shamed and disgraced*. This happened in Mr. *Wesley's Absence*; who, had he been there, might have prevented the *Scandal*; and have given the Matter a better Turn, by shewing it to be an *Artifice of Satan*, in order to *calumniate the Society of innocent Lambs*. For *Popish Dæmonologists* teach, "that 'tis *one Trick of the Devil*, to make the *Possessed* tell impure and criminal Stories of the *By-standers*, on purpose to raise *Scandal*; and to *terrify* them so that they may *run off*, and take no more *Care* of the *Patient*." And so it happened here.

Mall.
Malef.
Tom. 4.
pag. 18.

Thyræus
Loc. Infest.
pag. 123.
Dæmon.
P. 44.

Wier.
Prællig.
Dæmon.
L. 3. C. 13.

The *Cause* of thus knowing the *Heart*, and revealing *Secrets*, (which some have ascribed to *Distemper*, or other *Secrets of Nature*) the same *Dæmonologists* impute directly to the *Operation of Satan*; as what distinguisheth *Dæmon's Agency* from *Human*; and *Possession* from *Disease*. Thus "A *Girl* in a *Monastery*, being deeply in *Love*, but disappointed by the *Unfaithfulness* of her *Lover*, run *mad*: The *Devil* entered into her, and discovered to her all the *Secrets* of the *Man*, his private *Discourses* with his *new Mistress*; which made her ready to *hang herself*. But, however, this

this was imputed to *Melancholy* for her Disappointment."

Popish Parallels are exceeding numerous. To mention a few. "By virtue of a *Conform.*
wonderful Light from St. Francis, his Dis- Fol. 139,
ciples saw one another's *Minds* as clearly as 208.
their *Bodies*; each one's *Conscience* being
naked to another." — "*Ph. Neri* could Ribaden.
distinguish *Sinners* by the *Smell*; could tell May 26.
his *Penitents* their particular *Maladies*, and
of his own accord *detect* their *several Vices*."
— *Laurent. Ananias* says, "I saw with De Natur.
my own *Eyes* a certain *possessed Woman*, Dæmon.
who was so *petulant*, that she could see Lib. 3.
nobody, whom she would not upbraid Cap. 27.
with their most *hidden ignominious Work-*
ings; from whence no small *Suspensions and*
Defamations arose."

The *third* Point observable was, the Utterance of *Prophecies* by our *Methodists*; or their foretelling Things to come. The *Pretensions* of Mr. *Whitefield* and Mr. *Wesley* to the *Prophetic Faculty*, (when, I take for granted, they would not be thought *Dæmoniacks*) have been related before. Here we have an Instance of a *Woman prophesying* under a *Possession*. "Mr. *Wesley* will Enthaf.
not come to Night: he will come in the Part 2d.
Morning,—God will end the Work by him- P. 36.
self. Before Six in the Morning I shall be
well." Whether the *Woman herself* speaks,
or the *Dæmon* through her *Organs*, is not
K 2 certain.

Theſaur.
Exorcism.
p. 640.

Thyr.
Dæmon.
p. 114.

Wesley
4 Journ.
p. 58, 65.

Solid.
Virtus.
Introd.

certain. But we are assured, “the *Devil* is so *crafty*, that sometimes he permits the *Possessed* to shew Signs of *Devotion*; and the *Wicked One* himself will utter pious Things, to persuade the *Exorcist* that he is departed:—And, on occasion, he will go out of his *own* accord, before the *Saint* comes, to avoid the *Disgrace* of being *expelled*.”

We have such another *Prediction*; “A *Woman*, who dropt down, struck as was supposed with *Death*,—declares and knows, she should *not die*, but *live*.”—And, “*Anne Cole*, when dying, declares, ‘I know my *Saviour* will *restore* me soon.’ And he did, in a few Hours, to *Paradise*.” This is a truly *Oracular Prophecy*, which would be verified either by *Life* or *Death*. Had she *survived*, what a *Miracle*! She *dieth*, and ’tis the same.

In such a Case, “One *Stephen Bartolus* being desperately ill, *St. Ignatius* after going to *Mass* declareth, ‘*Stephen* shall *not die* at this *Time*.’—On the contrary, “when a *Cartesian* in a dying and despairing Condition sent to that good Soul *Mrs. Bourignon* to pray for him, promising to turn wholly to *God*, if he recovered; she pronounceth (with a *double Prophecy*) ‘He shall *not recover*, but he shall *die*; for if he did recover, he would fall deeper into that *pernicious Error*.”

If

Now If we look into *Popish Authors*, particularly concerning their *Exorcisms*, we generally find these three *Faculties*, (seeing distant Things, knowing the Heart, and foretelling future Events) in one and the same Person, either under a *Possession*, or an *Ecstasy*; and ascribed likewise to *Satan*, as the *efficient Cause*. “When you hear ignorant and illiterate People interpret difficult Points, discover the Secrets and Sins of others, or sing with a musical Voice, foretell Events, &c. this is an undoubted Sign of a diabolical Presence. — The Revelation of Secrets, and Propheying, evidently *distinguish Dæmons from Men*; because *Dæmons* may know, Men cannot.” — Above all, the Authority of the *Romish Ritual* determineth, “that a *Dæmoniac* is to be distinguished from one troubled with the *black Bile*, or other *Distemper*, by his discovering distant and occult Things.” — And yet, when they have a mind to make a *Saint*, the *Proof* is brought from these very *extraordinary Gifts*. Thus *Ribadeneira*, in his *Biblioth. Soc. Jesu*, extols “*Jacob Rhem*, because he was often endowed with a *Prophetic Light*, declared openly Things future, Things at a Distance, and otherwise secret, with *infallible Veracity*. — *Jos. Anchieta* knew Things absent, distant, and future; and foretold them as distinctly, as if his *Mind was the Reflecting-Glass*.

Thesaur.
 Exorcism.
 P. 634.

Thyr.
 Loc. Infest:
 P. 123.

De
 Exorciz.

Pag. 210.

P. 283.

P. 291. *Glass of the Divine Will.*—*Mancinellus* proved Spirits, cast out *Devils*, cured the Diseased, foretold various Things in Futurity, and told of Things at a Distance.” And, I believe, there are an *hundred* Instances of this Nature in that Book. And there are perhaps as many in honour of the *Franciscans* in the *Franciscan Martyrology*, and the famous *Book of Conformities between Christ and St. Francis*.

But the most *irrefragable Testimonies* are in the *Roman Breviary*; where, on the *Festivals* of divers *Saints*, all these wonderful Gifts are related: most of them too were canonized. As of *St. Xavier*, *St. Frances of Rome*, *Ph. Neri*, *Alcantara*, *Ignatius*, *Francis*, *Anthony*, *Romualdus*, *Catharine of Sienna*, &c. Many of them foreknew particularly the *Time of their Death*.

Thus, by an unaccountable Infatuation, favourite *Saints* are *beatified* and *canonized*, on the very same Account, for which others are pronounced to be under a *diabolical Possession*.

But, after all, 'tis possible these Wonders may, in a good Measure, be accounted for from *Distemper*, a Disturbance of *Brain*, Alienation of the *Reason* and the *Senses*; some *Disorder* of Mind or Body. For that Persons afflicted with *natural Distempers* have frequently, in an *Enthusiastic* Manner, uttered Prophecies, and revealed Secrets;

crets; and when they were cured by *natural Means*, the Gift of *Divination* quite left them, together with the *Illness*; — I could prove from Authorities of *Physicians*, ancient and modern. Nor is it an *incredible Thing* to *me*, as being attested by *History*, and known in fact to be true, that those, who have little or no Use of their *Reason and Senses*, should utter *Predictions*, and reveal *Secrets*: As for Instance, *Madmen, Idiots, Epileptics, Ecstatics, &c.*

Nor, again, is there any Room to doubt, but that *wicked Men and Seducers* have sometimes uttered Things *prophetically*, which came to pass. And we know, that in the *latter Days* *Dæmons* should be the *Authors* of many surprizing Things, *seemingly* at least *miraculous*; God permitting *Satan* to work upon the Affections of *false Prophets*, and *evil Men*.

§. 14. We have not yet done with the ⁴ Journ. *Dæmoniacs*. For [No. 8.] Mr. *Wesley* ^{P. 37. 38.} mentions “ a *Spirit of Laughter* coming upon *himself, Brother*, and *several* others; which they could not possibly help, and which he imputeth to their being *buffeted by Satan*.” To what I said of this before, [Entbus. Part 2d. pag. 73] I now add, that if it really proceeds from *Satan*, he worked in the same Manner long before the Time of the *Gospel*: This being the same.

Dr. James same as what the *Ancients* called the "*Sar-*
 in *donian Laughter* ; convulsive and involun-
 Sardonius. tary, and a Sort of *Madness* : which Dis-
 order hath passed into a *Proverb* (*Sardo-*
nius risus, signifying a *forced Laugh*) and
 to be *cured* in the same Manner as *Con-*
vulsions." " One of them, says Mr. *Wesley*,
 was so torn of the *Evil One*, that sometimes
 she *laughed*, till almost strangled ; then
 broke out into *Cursing* and *Blaspheming* ;
 then *stamped*, and struggled with incredible
 Strength." — The *History of Witchcraft*
 Vol. I. mentions such another Case, where " Mr.
 pag. 50. *Throgmorton's* Children are raging and con-
 vulsed, as if ready to be torn to Pieces ;
 —then of a sudden they *can't help laugh-*
 ing." — In the *Acta Germanica* we have a
 An. 1672. Chapter on *involuntary Laughter* ; with
 Obs. 304. mention of divers Women obnoxious to it
 from *Hysterics*. And *Sennertus* imputeth
 it to *Hysterics*, *Convulsions*, and sometimes
 to *Frenzy and Alienation of Mind*. — Give
 me leave to add a Passage from Mr.
Turner's History of remarkable Providences.
 (Part. 2. Ch. 36.) " *Platerus* speaks of
 some, particularly an *Abbot*, who was
 forced involuntarily to laugh, and toss him-
 self about, to the utter spending of his
 Strength. Which puts me in mind of a
 Story related by *H. Stephens* (in his *World*
of Wonders) of a Man, who being at
 Church, and seeing a Woman fall down
 off

off her Seat while she was sleeping, fell into so great a Fit of Laughter, that he continued three Days and three Nights without giving over."

§. 15. [No. 9.] To the former Sign of *diabolical Possession* we may subjoin an *unusual and unnatural Voice*;—*Singing*, and that in a very *melodious Manner*; and delivering out *holy Things*.

"One speaks in a *Tone not to be expressed*;—we continued in Prayer, when another's *Voice* was also *changed*. — She cried out, 'Give me the Book, and I will *sing*.' She began giving out Line by Line, but with *such an Accent as Art could never reach*,

Wesley
3 Journ.
P. 95.

Why do these Cares my Soul divide?

Heavily moves my damned Soul.—

Here we were obliged to interrupt her."

In Conformity hereto, *Wierus* having described the *Agonies* and *Convulsions*, &c. of one thought to be in an *epileptic Fit*, addeth, "that at length the *Devil* was found out to be the *Author*, betraying himself by the Possessed speaking with an *unusual Voice and Words*." —

Præstig.
P. 425.

Thyræus gives the following Instance:

"While St. Norbert was *preaching the Word of God*, and *exorcising a Girl* that

Dæmon.
pag. 65.

L

was

was brought before him ; the *Devil*, deriding him, delivered out through the Girl's Mouth the *Book of Canticles* from the Beginning to the End ; speaking it *Word for Word*, first in the *Latin*, and then interpreting it in the *German Language*."—

Book VI.
Chap. 7.

Mr. Mather (in his *History* before cited) takes notice of the *Alteration of Voice* in some Children bewitched ; — the *Devil* throwing one on the Floor, where she would *whistle and sing* ; — sometimes laid for dead, wholly breathless and senseless ; — sometimes yelling, kicking and striking ; again saying, she was *dying*, and then *paraphrasing on the thirty-first Psalm* in *Strains* that were quite amazing ; and uttering many *Prophecies*."—" Some, when possessed, *sing musically*, and reveal what they could not *naturally know* ; sometimes they are quite *stupid and insensate*. — *Singing musically*, *Prophefying*, and *Doing other supernatural Things*, are *Signs of a Dæmoniac*. — These sweet, tuneful and melodious *Warblings* manifestly prove a Person possessed."—

Mall.
Malef.
Tom. I.
p. 227.
Tom. IV.
pag. 13.
Thesaur.
Exorcif.
p. 634.
1060.

De Mania
Quest. 1.

Physicians often observe these *Symptoms* to be the Effect of *Madness*. Particularly *Sennertus* relates divers Cases, where Persons under this Calamity have talked *Latin*, *sung Hymns*, discoursed well, &c. none of which they could do in their *Senses*.

§. 16. [No. 10.] One more Case of a *Dæmoniac* I shall transcribe, pretty largely, as attended with several remarkable Circumstances. “ At *Stratford upon Avon*, — Mrs. K—— had been for many Weeks in a Way that *no body* could *understand*; she had sent for a *Minister*; but almost as soon as he came, she began roaring in such a Manner (her *Tongue* at the same time hanging out of her Mouth, and her *Face distorted* into the most terrible Form) that she cried out, ‘ It is the *Devil*, doubtless! It is the *Devil*.’ And immediately went away. — I asked, ‘ What good do you think I can do?’ One answered, ‘ We cannot tell.’ But Mrs. K—— earnestly desired you might come, — saying, that she had seen you in a *Dream*, and *should know you immediately*. But the *Devil* said, ‘ I will tear thy Throat out before he comes.’ But afterwards his Words were, ‘ If he does come, I will let thee be quiet; and thou shalt be as if nothing ailed thee till he is gone away.’ [Mr. *Wesley* says, ‘ I just relate what was spoken to me, without passing any Judgment upon it.’ Though he sneeringly reflects upon the ‘ *Unphilosophical Minister*;’ and adds afterwards, ‘ a strange Sort of Madness this!’ — He then proceeds.] ‘ I walked over about Noon: But when we came to the House,

I desired all those that were with me to stay below. One shewing me the Way, I went up strait into the Room. As soon as I came to the Bedside, she fixt her Eyes, and said, ' You are Mr. *Wesley*. I am very well now, I thank *God*. Nothing ails me now: only I am weak.' I called them up, and we began to sing: — After *singing* a Verse or two, we kneeled down to *Prayer*. I had but just begun, (my Eyes being shut) when I felt as if I had been plunged into *cold Water*. And immediately there was such a *Roar*, that my Voice was quite drowned; tho' I spoke as loud as I usually do, when I speak to three or four thousand People. However I pray'd on. She was then reared in the Bed, her whole Body moving *at once*, just as if it were a Piece of *Stone*. Immediately after it was writhed into all kind of Postures; the same horrid Yell continuing still. But we left her not till all the *Symptoms* ceased, and she was (for the *present* at least) rejoicing and praising *God*."

That I may not too often omit such Circumstances as tend to the *Glory* of Mr. *Wesley*, emulating that of his *Familiar*, St. *Ignatius*; I should take some Notice how carefully he relates the Woman's " Dream, in which she saw Mr. *Wesley*, and should know him immediately." To prevent all Fallacy,

Fallacy, and shew that all was fair, " he went up into the Room by himself, and she immediately cries out, ' You are Mr. *Wesley*.' "

Not to say, how easy it was to guess it was Mr. *Wesley*, by the *Expectation* of his coming, or some previous *Description* of him; it was proper some divine Notice should be given of such a powerful Man; that he should go *alone* into her Chamber, to prove it true; even though contrary to his authoritative Directions, " that above all Things the *Exorcist* must beware of visiting any Person possessed *alone*, and without some Company; especially a *Woman*." Compl. Art. Ex. Doctr. 8.

The same Honour had that *other great Man*, St. *Ignatius*: For " a Woman in a *delirious Fever*, and at the Point of Death, saw in a *Dream* a *venerable Person*, of the Jesuit's Society, as she conjectured by a *Relick* of his Garment: The *Relick* of St. *Ignatius*'s Garment was brought; and she instantly crieth out, ' I am sound; I am well.' A *Picture* of *Ignatius* being then shewn to her, she knew it was the same, whom she had seen in her Sleep. And she had him in *Veneration* all her Life.— Bartol.

" That famous Miracle-Monger, *John de Bridlyngton*, and singular Secretary of Celestial Mysteries, was equally honoured by ' five *Mariners*, who in a Tempest at Sea saw Nov. Legend. Fol. 194.

saw a *Vision* of a venerable Person delivering them from their Distress: and afterwards going into a *Monastery*, they saw *John*, and knew him to be the Man that appeared to them in *Vision*."

The *Devil*, in terrible Fright at Mr. *Wesley*'s being sent for, threateneth cruelly; "I will tear thy Throat out before he comes." But afterwards he grows cooler and cunninger: "And then his Words were, If he does come, I will let thee be quiet; and thou shalt be as if nothing ailed thee, till he is gone."

A common Clergyman he had put to Flight; but despairing of serving our Hero so, he recurs to his *Artifices*; and, perhaps to avoid the Disgrace of being ejected, walks off, and owns Mr. *Wesley*'s Power.—Such an Account we have in the Story of the *Devil of Mascon*; who would sometimes tell the *Exorcist*, "while you pray, I will go and take a Turn in the Street."

Thyr.
Loc. Infest.
P. 183,
112.

Thus the *Papists* tell us "Satan boasted, I will not be ejected by those little Fellows, *Syrulus* and *Bernardulus*." — Again; A Woman's Daughter being possessed, she had a *Vision* of the Person who was to cure her: What should she do? Away she flies to the *Monastery*, to find out the Man. The *Præfekt* of the Monastery comes out; he was not the Man: till

till at length *Sabinus* coming out, she instantly knew his Face, and the *Devil* left her Daughter." — "The *Devils* have often confessed, that they would not be ejected but by some *excellent* Person. When several had tried in vain to drive a *Dæmon* out of one *Etheler*, he declared, I will be expelled by nobody except St. *Swibert*, the *Apostle of the Saxons*. — Another *Dæmon* said, 'I will not go out, unless the *Archdeacon of Lyons* will come himself, and eject me out this *Vessel*, of which I have Possession.'

The *Devil's* Promise, however, of "letting the Woman be *quiet*, till Mr. *Wesley* was gone, as if nothing ailed her;" and her saying, when he came, "that she was very well, and nothing ailed her," are but some of the *Devil's sly Tricks*, if we may believe the *Pope*: For, "among others of the *wicked Spirit's* Arts and Deceptions, they sometimes hide themselves, and leave the Body as it were free from all Molestation, that the *Possessed* may think himself quite delivered. But the *Exorcist* must not cease, till he sees the *Signs of Delivery*."

Ritual
Rom.
Exorc.

Mr. *Wesley* accordingly obeys the Rule, "not leaving the Woman till all the *Symptoms ceased*; and she was, for the *present* at least, rejoicing;" — not *finally* relieved, that *Satan's* Prediction might be verified,

rified, of “ nothing ailing her till Mr. Wesley was gone.”

’Tis another observable Circumstance, that when the Woman “ was rear’d in the Bed, her whole Body moved at once, not one Joint or Limb bending, just as if it were a Piece of *Stone*; and immediately after it was writhed into all kind of Postures.”

This seems to be that Sort of Distemper, which is called a *Catalepsis*, of the *convulsive* kind; which *Wierus* describeth much after the same Manner, and imputeth to a *diabolical Power*; and of which he brings several Instances, especially among some *Nuns*. Dr. *James* (in the Words *Catalepsis* and *Spasmus*) says of such, “ that in the *convulsive Paroxysm* the Limbs are surprizingly agitated, and drawn into various *Directions*; — at other Times the whole Body is stiff, and immoveable as a *Stone*; — the Limbs *fixed*, but easily *flexible*: — sometimes the Disorder hath its Original from *Melancholy*, and is of the *Hypochondriac* or *Hysteric* Kind; — sometimes ariseth from a *thick, viscid and impure Blood*; sometimes from the *Commotions* and *Passions* of the Mind; profound *Meditation*, and Workings of the *Imagination*. And he gives Instances of Persons thus seized at the Recital of *certain Words*, or singing of *Psalms*, &c. and sometimes the Distemper is complicated with a *Trance*.”

The

The *Reader* may there see more of this ; with several other distempered *Convulsions*, *Distortions*, &c. into which the *Methodists* are so often falling.

In this Case I observe, that the *Operator* himself catcheth the *Contagion*, seized with Part of the *Patient's* Malady. For Mr. *Wesley* says, " that after *singing*, he had but just begun *praying*, when he felt as if he had been plunged into cold *Water*."

Thus *Wierus* tells us of " a *Witch*, Præst. *Alice Kamitz*, who herself was afflicted Dæmon. with Part of the Torments, which she P. 406. was inflicting upon others. But was thought purposely to have undergone this Evil, that she might not be thought to have bewitched the rest."

The same *Author* says of one supposed to be possessed, " that the *Devil* caused a P. 1141 Sensation in her of a cold *Humour* distilling from the Head to the Back." — And *Sennertus* (*de Morbis a fascino*, cap. 6.) mentions one thought bewitched, who felt such a Chill all over the Back, as if he had been plunged in cold *Water*."

Dr. *James* (under *Spasmus*) says, " one of the most considerable Signs of the Disorder is, a Sense of *Formication*, [i. e. a Sensation like that of the *Creeping of Ants*, *Formicæ*, on any Part] which also seizeth the *Os Coccygis*, and like a cold *Vapour* as-

cends through the Spine of the Back ; and the left *Hypochondrium* is affected, &c."

Mall.
Malef.
Tom. 3.
p. 225,
228.

But the *Popish Exorcists* reckon this as a certain *Sign* of a Person's being both *possessed and bewitched*. For " sometimes when the *Dæmons* enter into human Bodies, it seems as if a Vessel of the *coldest Water* ran about their Backs, which spreadeth itself over the *whole Body*, from Head to Foot.—Some feel a very *cold Wind* descend through the *Shoulders* and *Reins*: and if the *Exorcist* would put his *Hand* upon the *Head* of the *Possessed*, he feels a *cold Thing like Ice* under his Hand." *Wierus* too tells

Præstig.
lib. 3. c. 13.

of " a Girl, whom the *Devil* setting upon began with inducing a Sensation as of a *Catarrh*, or a cold *Defluxion*, distilling from Head to Foot."

Histor.
Book VI.
Chap. 7.

Mr. *Mather* gives much the same Account of some *Children bewitched* in *New-England*, " who would complain of being in a *red-hot Oven*; and soon after would complain of having *cold Water* thrown

Doctr. 5.

upon them." " And 'tis a certain *Sign* of a *Dæmoniac*, (according to *Complement. Artis Exorcist.*) when a *fiery*, or an *icy Vapour* runs about the *Body*."

§. 17. Here we may bring in an Instance or two of strong *Imagination*, or *Deception of the Senses*; which Mr. *Wesley* ascribes to the *Evil Spirit*; and are probably the

the Effects of *Disease*. [No. 9.] “ I was Wesley desired to meet one who was ill of a ^{5 Journ.} very *uncommon Disorder*. She said, ‘ For pag. 56. several Years I have *heard*, wherever I am, a *Voice* continually speaking to me, cursing, swearing, and blaspheming, in the most horrid Manner, and inciting me to all Manner of Wickedness. I have applied to *Physicians*, and taken all Sorts of *Medicines*, but am never the better.’ No, nor ever will, till a *better Physician* than these bruises *Satan* under her Feet.”

The learned Dr. Mead, speaking of Medic. “ those Perturbations of Mind which af- ^{Sacr. p. 72.}fect *melancholy* Persons in wonderful manners,” says, “ I have known *two*, who, even when alone, imagined they heard *Voices* of Persons speaking into their Ears.” And Dr. James observes, that “ in some Under. Auris, *Depravation* of the Organs of the *Ear*, or of the *Brain*, People perceive *Sounds*, which have no Existence but in the Imagination :— it being a Matter of Indifference, whether the Fibres of the *Nerve* (the *Auditory*) be agitated in the *Brain*, or in the *Ear* : that this happens in a *Delirium*, *Vertigo*; and is a Forerunner of bad Distempers, an *Epilepsy*, &c.”

That this is no new kind of Disorder, and the Effect too of distempered Bile, we learn from the *happy Madman* of *Horace*, ^{Epist. 2. Lib. 2.} (who had the Story from much *ancient*

Writers) who fancied he heard some excellent *Tragedians* acting their Parts on the Stage. But, at length, was, to his great Mortification, cured of his *sweet Delirium*, by drinking proper Doses of *Hellebore*. — And, if it would be kindly taken, I would venture to recommend this same *Hellebore* to my *Patients of the Order of Methodism*.

Galen hath another Instance of such “*depraved Imagination*; one who fancied a Company of *Trumpeters* were in his Room, and would be calling out to the Servants to turn them out of Doors for making such a Noise, and breaking his rest.” *Differ. Sympt. cap. 3.*

Compl.
Artis
Exorc.
Doct. V.

But the *Exorcistical Writers* reckon “among the certain Signs of a *Possession*, or *Witchcraft*, the bearing or seeing preternaturally such strange Things. And one of them cured a *Madman*, who only thought he had the *Evil Spirit* in his right Ear, by pouring a Vessel of *Holy Water* into his Ear, and upon his Head.”

Praestig.
Daemon.
P. 74.

Wierus says, “The *Dæmons* enter into the *Phantasy*, and insinuate Words either of Perturbation, or Pleasure; not indeed emitting any Voice by Pulsation and Sound, but injecting their Words without any Noise, &c.” But the same *Author*, in the Chapter “of the depraved Imagination of melancholy People, mentions a *Fryer* guilty of *unnatural Vices*, who affirmed he
saw

P. 229.

saw another Person, who lived at many Miles Distance, and complained, that every one he met always made a great Noise in his Ears, and sent to *Wierus* for Advice. Some thought the Fault lay in the Organs of Hearing; but indeed his Mind was disordered."

He has another Instance in "a poor Countryman, who had vomited *Glass* and *Nails*, &c. for several Years, as if bewitched; of which being cured, he yet afterwards always felt and heard in his Belly the Sound of a *Bag of broken Glass*; and likewise the *Clock striking*, and distinct Strokes of the *Hammer* on his Heart. What People thus hear and see is owing, says he, to the *black Bile*; which happens partly from the *Diet*, *Air*, *Sorrow* and *Fear*; partly from the Constitutions of Heaven, and partly in Agreement with other delirious Persons." But afterwards he says, "Who doth not see in the Man's Organ (fitted on account of his *Simplicity* to the *Devil's Illusions*) the Operation, Trickings and Vexations of a *Dæmon*?"

'Tis a common Complaint among *Po-pish Enthusiasts*, that the *Devil* enters into all the Senses, Seeing, Hearing, Tasting, Smelling, Feeling; and they shew how.

Accordingly "he was so angry with *St. Ribaden. Frances of Rome*, for the many *Booies* she had snatched from Hell,—that he was always

Præstig.

Dæmon.

P 261.

and 394.

P. 395.

Thyræ.

Loc. In-

fest. p. 79.

P. 213.

ways plaguing her,—appearing in the Shape of Men and Women in filthy Postures, most unbeseeming Gestures, and wanton Actions. And he once played her a most malicious Trick, by trailing about her Room a rotten Carcass of a dead Man, which made such an intolerable and lasting Stench, that she had for ever an Aversion to Man.”

Ribaden.
P. 291.

Ribadeneira says the same of *Catbarine of Sienna*; “whom the *Devils* molested with foul and abominable *Imaginations*, — representing to her *Eyes and Ears* most unseemly Things. And she was a long Time thus afflicted.”

By comparing these Stories together, we may justly ascribe the several *Voices*, internal and external, which so many *Papists and Methodists* hear, as well as their supposed *Visions*, to the Force of *distempered Fancy*; the *Voices* being as it were the *Echo*, and the *Visions* the *Reflection*, of their own *Imagination*.

Wesley
5 Journ.
p. 69, 70.

In *Analogy* to this [No. 10.] we find the Effect of Mr. *Wesley's Discourse on Feeling*: For, says he, “It pleased God to make this Discourse an Occasion of discovering such *Wiles of Satan*, as it never entered into my Heart to conceive.—Finding many had been *offended* at the *Sermon*, — I called them together, and examined them severally concerning their *Experiences*, and *other Circumstances*. And thus

thus far I approved of their *Experiences*, as to their *feeling* the Working of the Spirit of God, &c. But as to what some of them said farther, concerning "*feeling the Blood of Christ* running upon their *Arms*, or going down their *Throat*, or poured like warm Water on their *Breast*, or *Heart*;" I plainly told them, " the utmost I could allow was, that *some* of these Circumstances might be from God, (tho' I could not affirm they were) working in an unusual Manner; — but that *all the rest*, I must believe, to be the mere empty Dreams of an heated Imagination."

However good Mr. *Wesley* may be at his *Distinctions*; I believe he would find it difficult to distinguish *which* of these odd Circumstances *might be from God*, and *which* were *all the rest*, that were the mere empty Dreams of an *heated Imagination*; and which discovered such *inconceivable Wiles of Satan*. Here we see the manifest *Danger* of running into *Methodism*, in which such *Fanatical Superstitions* and *Diabolical Delusions* stand confessed. And do these Evils stop here? Hath not Mr. *Wesley* himself related several of a worse kind, as *Scepticisms*, *Infidelity*, and *Atheism*? And will he persuade us, that he hath discovered half of what himself knows? And is it not evident what *Delusions* run through the *whole* of their *strange Dispensation*?

Wesley
5 Journ.
p. 79.

§. 18. Let us try the Point in some other Cases. [No. 11.] “ I was both surprized and grieved at a genuine Instance of *Enthusiasm*. J— B—, of *Tanfield-Leigh*, who had received a *Sense of the Love of God* a few Days before, came riding thro’ the Town, hallowing and shouting, and driving all the People before him, telling them, ‘ *God* had told him he should be a *King*, and should tread all his Enemies under his Feet.’”

He might have called it an Instance of *direct Madness*, as well as of genuine *Enthusiasm*: but then perhaps an *Enthusiast*, and a *Madman*, might have been deemed the *same Thing*; and what would become of *Methodism*?— But to take the Fact as here related; — We see a *wild Methodist*, but a few Days after receiving a *Sense of God's Love*, coming with all the Claims of *Royalty*; which affords fresh Proof, how soon their fancied *Feelings* and *Impressions* are apt to puff up *presumptuous Minds* with *Pride and Vain-Glory*; as if they were of a *superior Rank*, and common Mortals of a *lower Dispensation*. Another Discovery of the *Wiles of Satan* among them. Thus

P. 229. *Wierus* tells us, “ I knew one of this depraved Imagination, who believed himself the *Monarch* and *Emperor* of the whole World; and that *that Name* belonged only to

to him." In such a *mad Transport* St. Francis exclaimed, "I know that I shall be a *Great Prince*:—I shall be *adored* over all the Earth." Conform. Fol. 234.

In the *Acta Germanica* we have "several *Examples* of such high Claims in Persons grown *mad out of Pride*; who imagined themselves, one a *Count of the Empire*, another *King of Portugal*, a third a great *Queen*, a fourth *Czar of Muscovy*." An. 1672. Obs. 157.

These, however, were *innocent mad People*, in Comparison of this *outrageous Methodist*; and I doubt not their Pretensions to *Royalty* stand upon as good *Foundation*, as the *Methodists Fancies*, or even *Assurances, of Celestial Crowns*. For (as *Plutarch* observes) "A groundless and irrational Joy agitates and *alienates the Mind* more than either *Sorrow or Fear*." Ed. Par. Vol. I. P. 1034.

Nor make I any doubt but the same *Deception* of the *Senses*, caused by *distempered Enthusiasm* ever infused into the *Head*, produced the several following *presumptuous Assurances*, and *visionary Exultations*. "One in a *high Fever* cries out, O! I am happy, happy, happy:—all the *Angels* rejoice,—and I rejoice with them; for I am *united to Jesus*. — Smiling and looking up, she says, 'There is the Lamb. The *Enemy* may come; but he hath *no Part in me*, &c.'" Wesley 4 Journ. p. 83.

Wesley
5 Journ.
p. 23.

“ *Sarah Whiskin* was taken ill of a *Fever*,—continually praying that *God would reveal himself* to her Soul. — In the mean time she says, ‘The *Devil* is very busy with me.— But I am snatched out of the Hands of the *Devil*. Tho’ *God has not yet revealed* himself to me; yet I believe, were I to die this Night, before To-morrow I should be in *Heaven*. — I have not seen the *Lord* yet. But I believe I shall see him, and live.’ — The next Day she says, ‘I have had no *Sleep*, but I have had the *Lord* with me.’ Soon after, ‘I fear I have deceived myself. I thought the *Amen* was sealed in my Heart; but I fear it is not.’ She sings, they pray, and she is delivered from her Fears. — Soon after we were gone she rose up, and said, — ‘Now it is done. I am assured my Sins are forgiven.—Dieth.’ —I should have observed, that she had a *Vision* of her *Relations* receiving instantaneously a Blessing. ‘I saw my Mother, and Brother and Sister in my Sleep, and they all received a Blessing in a Moment.’”

As we know nothing of this Woman’s Life and Conversation, we have no Reason to question her *Salvation*: tho’ we may question whether her *Assurances* and *Visions* are well-grounded. Two Things seem plain: That the *Methodists* are trained up and bolstered with Expectations of *Revelations*,

velations, and of *seeing God present with them*; which surely is a very presumptuous and dangerous Doctrine:—And that her Discourses are like the Ramblings of a *delirious Fever*; which Mr. *Wesley* acknowledgeth she had.—As to her *Vision* of her *Relations*, 'tis much like what St. *Teresa* says: “Being much *indisposed*, I took up my *Rosary*, and insensibly fell into a *Rapt*; seemed to be in *Heaven*, and there I saw both my *Father* and *Mother*. I doubted whether this might not be some *Illusion*; tho’ it did not so seem to me.”

[No. 12.] We have an Account of “a *Wesley. Boy*, turned out of School for Misbehaviour, running away from his Parents, suffering Hunger and Cold, three Days without Sustenance, hearing Mr. *Wesley*, and reforming;—tempted by the *Devil* to hang or drown himself:—but wrestling with *God*, in Prayer, he saw himself surrounded on a sudden with an *inexpressible Light*;—seized with a painful Illness, declares, ‘tho’ I am not in *Heaven* yet, I am as sure of it as if I was;—as sure of *Christ*, as if I had him already.’—One Day his *Mother* said, ‘*Jacky*, you have not been with your *Saviour* To-Night.’ He replied, ‘Yes, I have.’ She asked, ‘What did he say?’ He answered, ‘He bid me not be afraid of the *Devil*; for he had no Power to hurt me at all, but I should

tread him under my Feet.' In this Illness he died, some Months above thirteen Years old."

In this Case, as in the former, I have no Quarrel with the Boy's *Piety*, but the *Enthusiasm* attending it; in which he appears to have been well *instructed*. For he has *Assurance* of his *Salvation*, and that *Eternal*:—*Christ* comes to attend him, and speaks to him formally, in so many Words; and his *Mother* draws him, as a Thing *expected*, or agreed upon, into a Declaration of this *Divine Presence* and *Conversation*. To which add, his Saying, that "he saw himself surrounded with an inexpressible *Light*, while he wrestled with *God*." All which may be reckoned as more "Dreams of a heated Imagination, or Wiles of *Satan*;" (to countenance the *Delusion of Methodism*.) Unless it can be proved, that all the Pretensions of the same Nature, among the most frantic and wild *Saints* of the *Antichristian Communion*, were truly from *God*, and Confirmations of the Truth of *Popish Religion*.

I don't know, whether the *inexpressible Light* surrounding the Boy, be to be understood of a *Glory* irradiating his own *Person*, or emitted from it; or whether it was a *Sign of the Divine Presence*, while he was *wrestling with God*. But I could produce hundreds of Instances, were it needful, of
such

such *fabulous Papistical Tales*; where not only the *Great Saints*, St. Francis, St. Ignatius, &c. but *Novices* and *Nuns* have been emblazon'd in the same Manner; and encompassed with such extraordinary Splendors, by the *Visits of Christ, the Virgin, Angels, Apostles and Saints*. Some of which I shall set down, after mentioning the Case of *Samuel and Thomas Hitchens*, two *Brothers*; who in a little Compass of Time went through most of the *Mysteries of Methodism*, and arrived to this *Brightness of Glory*. In the *Account*, printed, and industriously published, we read that "*Samuel, a Smith by Trade*, had almost forgot every Thing that was good, till the *Methodist Teachers* came into *Cornwall*. — During their *Prayer*, he fell to the Ground, and roared; but is soon converted to the *Faith*. But the *Devil* then strove to *reason* him out of it: — then raised a *Mob* against the *Methodists*; got a *Warrant* to press him for a *Soldier*; but *God* suffered them not to touch him. — By another *Snare of the Devil*, he is tempted to *marry*, whereby his *Heart* is drawn away from *God*; and he is plunged into utter *Darkness*, often saying, '*he was in Hell*.' He wandered about the *Fields* by *Night*, threw himself on the *Earth*, beat his *Head* against the *Ground*; roaring, beating, and cutting himself in several *Places*. — Is quite

quite *delivered in a Moment*. But still has frequent and fore Conflicts with *Satan*,—*doubts of the Being of a God*; but is delivered. Is Head of a *Class*, or *Band*; where he discovered any *Thing amiss* by a *Weight* which he felt. Takes upon him to be a *Preacher*, but doubting of his *Mission*, till convinced it was the Will of *God*.—He runs into another Mistake, and is to an *Extreme* negligent of his *Apparel*; but afterwards convinced, that a *Christian* ought by his *outward Neatness* to shew the *Purity* of his *Mind*. His last Temptation was to *starve* himself, by denying his Body necessary Support; but is convinced of this Error too; which began and ended, while he walked in the *broad Light of God's Countenance*.—A Day or two afterwards, he was taken ill, and caught a *malignant Fever*, (whereof he died) in which he cries out, ‘I have not the least Doubt of my *Salvation*;—I see the Gates of *Heaven* stand open, and *Jesus* stands with open Arms to receive me. Let me go! I must be gone!’ The next Day he cries out aloud, ‘Open the Heaven, O! my God, and come down into my Soul! Come Father, Son, and Holy Ghost, and *plunge me into God*! Carry me, ye *Angels*, &c.”

The Account is much the same with regard to his Brother *Thomas*, a *Tinner*; “who

“ who from following *Revellings and Hurlings* became a *Methodist Preacher*. In much Trouble and Heaviness, — receives great Comfort of the Lord; but soon after stripped of all, and thinks God hath left him a *final Cast-away*. But goes into his Closet, and has an Answer from the Lord, ‘ *I am thy Righteousness.*’ — When in great Joy, is in the greatest Danger of *Pride and Lightness*; — and found great Temptation to *Pride*, when speaking to the People, — Falls ill of a *high Fever*; in which he prays, with a *Voice quite altered*. — God is come to carry me Home. Oh! I see Thousands, and ten Thousands of *Angels*! Do you not see them? O! Brother *Trembath*, do you not see what a glorious Place I am going to? — *Mary Bisvine*, can’t you see *Jesus Christ* coming, with an innumerable Company of *Angels*, and the *Golden Banner* displayed? They are coming to carry me to the Bosom of my God. Open their Eyes, O God! that they may see them. — I am *whiter than Snow*. I am washed in the Blood of my Redeemer. Why, *I am all God.*”

That I may not repeat what I have before remarked, concerning the strange Vicissitudes, and Perturbations, Scepticisms, Despairings, Madneses, &c. attending the Progress of *Methodism*; I shall only take notice of those *delectable Frenzies*, and
sweet

sweet Deliria, which so often accompany a *Fever*; of which both the Brothers (neither of them much above twenty Years of Age) died. Both are absolutely *sure of Heaven*; both have the *Company and Sight of Jesus and Angels*; one is *plunged into God*; the other *is all God*.

De Sym-
path.
Cap. 20.

Fracostorius tells us, that “ in *Ecstatic Frenzies* ’tis common for pious Persons, or such as from the Strength of *Distemper and Imagination* think themselves such, to fancy they *see Gods and Choirs of Angels*.”

Wier. de
Præstigi-
p. 239.

“ If Heathens be thus *delirious*, and seduced by the *Illusions of Satan*, they are in Company with *Diana, Herodias, or Minerva*: or else, *Venus, Minerva, and Diana*, shall come and carry *Hyacinthus* and his Sister to *Heaven*, for dying in a State of *Virginity*.”—If they are *Popish Fanatics*, we are told of “ *Johannes Magirus*, who in a delirious *Fever*, and near dying, was refreshed with the *Sight of Christ, St. Ignatius, and other Saints*; so that he declared a *Fever was pleasanter than Health*.”

Pausan.
Laconic.
Cap. 19.

Ribaden.
Biblioth.
Soc. Jesu.
p. 255.

Ph. Neri, weakened by a continual *Fever*, as if he had embraced somebody they could not see, cries out, “ O! most dear *Virgin!* are you come to free me? O! most Holy *Mother of God!* the most beautiful of all Creatures;—I will presume to embrace you.”—At length, returning to himself, he says to those about him, “ Did you

Ribaden.
May 26.

you not see the most blessed Mother of God, who by her Presence hath driven away my Sickness?"—Would you have the Sanction of Infallibility? "St. Nicholas, just before his Death, saw Angels come out to meet him. — St. Alcantara frequently enjoyed the Presence of Christ: the Virgin, St. Francis, and other Celestial Spirits, entertained their Fellow-Citizen with familiar Discourses.— St. Teresa, who for twenty-two Years had Fevers, and other Distempers, sees Angels, and Jesus Christ taking her by the Hand and espousing her; and they likewise attend her Death; when she goes up to Heaven in the Shape of a white Dove."—

"Brother Emanuel, being delirious by the Force of his Distemper, sung excellently well Psalms and Hymns; and just before his Death began most devoutly to speak to the Corners of his Chamber. Being asked, to whom he directed his Words; he replied, to the Holy Angels, whom he saw waiting for the Departure of his Soul, that they might carry it up to Heaven."—"A certain Fryer, extremely religious, was almost driven to Despair towards the Beginning of his Conversion; but the Abbot pawned his Life for the Security of his Salvation, if he would but continue obediently in the Order. Afterwards the Fryer was seized with a Fever,

Br. Rom:
Dec. 6.

Oct. 26.

Oct. 15.

Franc:
Annal.
Soc. Jef.
p. 402.

Specul.
Exempl.
Dist. 3.
Ex. 23.

fell into an *Ecstasy*, had a *Sight of Heaven*; and brought back from *Christ*, to whom he was presented, Promise of *Pardon* and *Eternal Life* in his Bosom; and heard from his Holy Mouth, that all who continued obediently in *that Order* should certainly be *saved*."

Though I have been pretty long on this *Article*, I can't help producing the *Jesuit's Mark* in one Instance more.—
 "Brother *Emanuel*, who usually was grievously troubled at the very *Shadow* of the least Fault, said when he was dying, that *nothing* troubled his *Conscience*, he had *no Spot* to be wiped away by *Confession*. After his Mind had been thrown out of its Seat by a *Frenzy*; all wondered that he talked with *God*, in Words so well adapted, and so warm with *Divine Love*, that he could not have composed any Thing better, when *in his Senses*. He requested the *Virgin Mary* that he might see her; and she granted his Petition."—
 One might alledge Hundreds of Instances of *Popish Saints* beatified by *God*, *Angels*, and *Saints*, in *Life* and in *Death*.

Happy Madmen! Faithful Teachers! Who can thus convert *Distempers* into *Deities*; and the groundless Rants of a *disordered Brain* into *Affurances of Salvation*; and by such Devices give a *Sanction* to their wicked *Peculiarities*.

§. 19. Of Affinity to these *Divine and Angelical Visits*, is the *extraordinary Light*, which surrounds some of the *Favoured Methodists*. Such was that of “a Person in bright Cloaths appearing in the Night to *Peter Wright*, whence the Room was as bright as Day.” — Such that of the *Boy* just mentioned, “who saw himself surrounded with an *inexpressible Light*, while he was wrestling with *God*.” Whether this was the Effect of a *Celestial Presence*, or a *Radiation of Glory* from the *Boy*; 'tis either Way consonant to the old *Heathen* Notions. When *Serpents* were sent to destroy young *Hercules* in his Bed, *Jupiter* watched over him, —

Φάος δ' ἀνὰ οἶκον ἐρύχθη.

Theocrit.
Idyl. 24.

A Light was in the House.

Jupiter can't come to his Mistress *Alcmena*, but

Ædes totæ consulgebant, quasi essent aureæ.

The whole House shined, as if all over Gold. A Voice too is heard, “*Alcmena*, fear nothing: the Governor of Heaven comes to assist thee, and thine.” — Nor can even *Pluto*, the God of Hell, make his Appearance, to carry off a *Girl*, but—

—— *Claram dispergere culmina lucem*

Adventum testata Dei;

A bright Light attests his coming.

Plaut.
Amphyt.
Act. 5.
Sc. 1.
Claudian.
Rapt. Prof.
lib. 1. v. 7.

In the other Way; — we find *Splendors*, and lambent Flames glorifying the same *Heathens*: — As the Light surrounding
 Lib. 4. *Ascanius* in *Virgil*: — That of *Tullius*
 Cap. 1. *Hostilius* in *Dionysius Halicarn.* who being supposed to be the Son of *Vulcan*, or some *Domestic Genius*, was illustrated with such a *Glory* round his Head: — That of
 Pausan. *Apollo's Bastard Boy*, who being exposed,
 Corinth. and found by a *wandering Shepherd*, the
 Cap. 26. Shepherd saw a *Celestial Light* emitted from him; and he afterwards was famed for *curing all Diseases*.

Which being a just *Emblem of Pretenders to Inspiration*, and *spurious Prophets*;

Let us pass to our usual *Parallel* from *Paganizing Papists*. Besides their *eminent Saints*, as *Founders of Orders*, &c. among whom such Favours were common, I shall produce two or three (out of about Fifty which I have observed) of the *lower Class*.
 Annal. *Francus* tells us, that “while the *Jesuit*
 Jesuit. *Suarius* was praying before a *Crucifix*, in
 P. 219. a Sort of *Rapt*, such Rays of Light issued from the Sides of the *Crucifix*, as made the whole *Chamber* and the Man's *Face shine*.” — *Thuillier* says, “that, as several
 Diar. *Nuns* testified, while *Father John* was at
 Minim. *Mass*, they saw him warmed to such a
 May 13. Degree, by a *Divine Spirit*, that his Face was *irradiated*, and like a *Globe of Flame*.”

Feb. 28. — And “What Mortal can sufficiently
 admire

admire *Pet. Hebert*, a *Minim*; if, as many report, a *Heavenly Splendor* surrounded him at the *Altar*; and more than once *Concerts of Angels* were heard, comforting and serenading this Candidate of Heaven."

Sometimes indeed *Cheat, Magic, or Diabolical Illusions*, were suspected, and even confessed, in these Cases. *Wierus* speaks of "a young Girl possessed, and miserably harassed by the *Devil*; but he promised her a *sure Token* of Deliverance, when she went next to *Mass*. Accordingly at *Mass*, the Priest saw, and the Girl perceived, a *white Shade* surrounding her. See the Illusion of the Devil."—

"*Satan* often appeared to *Ignatius* himself in a *shining and glittering Form*, as if it had been some *Divine Light*:—but he discovered the *Fraud*." And why might it not be a like *Satanical Delusion*, when "divers beheld his own Countenance resplendent, and sparkling with Beams of Light?" Or, when "*St. Francis* was wholly surrounded with a *bright Cloud*, in Conformity to *Christ*; and would make Night as Light as Day?"—Or, again, "when that true Devotee saw openly, not in the *Spirit*, but with his *bodily Eye*, the *Queen of Heaven* standing by him, and the whole Room shining from her extraordinary Brightness?"—One of their famous *Miracle-Authors* declares, that one Brother was

Ribaden.
Jul. 31.
P. 542.
544-

Spinell.
Mar. Deip.
P. 672.

Specul. was so elevated with *Pride*, on account of
 Exemp. his *Religious Strictnesses*, that he boasted
 Dist. 4. of having *Visions of Angels* attending him ;
 Ex. 21. and that one Day the *Devil transformed*
into the Figure of Christ came to him, in
 Company with a *Thousand Angels* with
 their *blazing Lamps*. One of them said,
 ‘ Thy Conversation hath pleased *Christ*,
 and lo ! he is come to thee.’ He then
worshipped the Devil ; and the next Day
 told his *Brethren*, ‘ I have now no need
 of the *Communion*, for I have *seen Christ*
to Day.” There are many such Stories
 in the same Author. Particularly, Dist. 3.
 Ex. 33, 38. Dist. 9. Ex. 36.

The last of these Expressions, suggested
 by the *Devil*, agrees well with that of the
Methodist Woman, who assured Mr. *Wesley*,
 4 Journ. “ that God had told her not to partake
 p. 30. of the *Lord’s Supper* any more, since she
 fed upon *Christ* continually.” Upon which
 Mr. *Wesley* exclaims, O ! Who is secure
 from *Satan’s* transforming himself into an
 Angel of Light ? — And “ the *idle Boy*
 (just before mentioned) who ran away
 from his Parents, to whom *Christ* appeared
 and bad him not be afraid of the *Devil*,
 whom he should tread under his Feet,” —
 has the same Honour with St. *Ignatius*,
 who ran away likewise from his Parents,
 and in the Days of his Vanity was as *idle*
 a *Rogue*, as the other could be for his Life.

For,

For, as *Boubours* relates, “ the Saint being ^{Life of Ign. B. I.} *Ecstatic* in a *Fever*, heard a Voice, that he should not be afraid to die, because he died a *Saint*, and need not fear the *Devil*.”

§. 20. Of a similar Nature with this State of *Deliriousness*, *Madness* and *Frenzy*, wherein our *Enthusiasts* have such *Visions*, *Revelations*, *Assurances*, &c. is that *Alienation of Mind* called *Ecstasy*, *Rapture* and *Trance*. Something of this in the *Methodists* I took notice of in Part I; as well as their enjoying the *Presence of God*, and entering into *Discourses* with him. As, for Instance, when (says Mr. *Whitefield*) “ my Loving Saviour permitted me to ^{Journ. pag. 62.} talk with him, as a Man talketh with his Friend.” I could easily add many other Instances; together with a thousand *Parallels* from *Popish Fanatics*. But I forbear; not willing to nauseate the Reader with such Tales, any farther than they fall under some *Remarks*.

For one may observe, what many good and learned Persons have observed before, that these *Ecstatic Fits*, with *Visions*, *Appearances of God*, *Angels and Saints*, &c. are mere Imagination from *Distemper and Frenzy*; — or a *Diabolical Illusion*; — or *Counterfeit and Cheat*. And this Truth hath been allowed by many sober and moderate

moderate Papists; by even the most *Enthusiastical* of them; and, in a great measure, by our *Methodistical Teachers* themselves.

Accordingly, I observe first, that 'tis generally agreed among the *Learned*, that *Ecstasy*, or *Rapture*, (the Mother of *Vision*) is of itself a *Species of Madness*, and termed both by *Hippocrates* and *Galen* a *vehement Madness*. Irregular and turbulent Com-motions of the Blood causing violent Dis-tractions in the Brain, so as to drive out the Reason and Senses; the Persons thus disordered are filled with a thousand Chi-meras; fancy they *hear* and *see* and *feel* Things, which have *no Existence in Na-ture*; especially such Things as they have most *intensely thought on*, or which have been *beat into* their Heads. See *Fracastor. de Intellect. Lib. II.*

Vit. Ignat.

pag. 273.

Life.

“ The Glorious St. *Ignatius* had many such *Visions* in his *Ecstasies*; which *Mas-feius* confesseth to have proceeded from the Force of his *Distempers*.” — “ St. *Teresa* says herself, that she had very great and long *Distempers*, — was ready to grow mad with Pain, — her Head was disordered for several Years; — has many Sicknesses, Fevers and Pains; for *God* be thanked (says she) generally I have little Health; — sometimes is like a stupid Fool; some-times a furious Fool, sometimes a childish Fool,

Fool, employ'd in Toys and Trifles, dresses up Images with Posies and Flowers, &c. Then she is rapt into *Ecstacies* and *Visions*, which she calls *Glorious Frenzies*, and *Heavenly Follies*; is frequently in Company with *Saints*, *Angels*, the *Queen of Heaven*, and *Christ her Spouse*. In one of her *Ecstacies* she continues two Years and a half; and in one of her *Fits* sees only the *Hands of Christ*; in another his *Divine Countenance*: she had a strong Desire to see the *Colour and Bigness of his Eyes*, but could never obtain that Favour. — However, she is united to him; her Soul (she says) is *ingulphed*, or, to say better, our *Lord is ingulphed in her*: — he inspires her with the Gift of *Prophecy*, assures her of her own *Salvation*, and the flourishing State of her *Order*. When she comes out of her *Reveries*, and a little recovers her *Senses*, she falls into *Suspensions*, that all is *mere Imagination*, or *Satanical Delusion*; her Friends and Confessors are quite of the same Mind; but some *Holy Jesuits* assure her, that all is from the *Spirit of God*. She owns too, that such *Deceivings* in the *Monasteries* are not so much from the *Devil*, as our own *perverse Inclinations* and *Humours*, especially if there be *Melancholy*. For, adds she, the Nature of *Women* is weak, their *Self-Love* very subtle; so that many Persons, be-

P

sides

sides the Nuns, have been deceived by themselves."

De Prob.
Spirit.

One sees nothing here, but what might well proceed from *Distemper*, without *Satan's Devices*. And therefore the famous *Gerson*, a learned and moderate *Papist*, adviseth "always to consider in *Visions*, whether the Person be in his *Senses*, and his *Brain* untouched; for that we need not doubt from *what Spirit* Melancholy and illusory *Visions* come; as is clear from Persons in a *Frenzy* and various *Distempers*, who fancy they *bear, see, and taste Things*, like Men in a *Dream*." And he gives divers Instances of such Delusions. —

2. We may observe, that (besides the above-mentioned Cases) many *sober*, and even *Fanatical Papists*, have acknowledged a *Satanical Imposition* in *Ecstasies, Visions, Voices, Assurances, &c.*

Mall.
Malef.
Vol. 2.
p. 126.

Bartholomæus de Spina allows, "that the *Devil* will sometimes appear as an *Angel of Light* to deceive *Visionary Persons*; and that *Visions* proceed from him, as sometimes from *Frenzy and Distemper*." —

Ars
Exorcif.
Doctr. 7.

And again, "'tis one of his *Stratagems* to shew some *Holy Vision* to the *Distempered*, that he may be thought to be gone, while he lies lurking within." Even the *Highest Authority in the Papacy* hath given a *Sanction* in the *Roman Ritual*. For it says,

says, " The *Devils*, while the *Priest* is De Exorc. in the middle of his *Exorcisms*, will make the Patient sleep, and shew him some *Vision*, that he may seem to be *delivered*."

Accordingly *Teresa* confesseth, that " she Vit. 8vo. P. 229. had three or four Times a *Vision of Satan* in the Form of *Christ*. — Even the Blessed

Ignatius, who had so many *Celestial Visions*, and some *Infernal*, yet says, " of Maffei. Lib. 3. that Sort of *Religious Visionaries*, who profess so much *Familiarity with God*, that most of them are under *Illusions of Devils*;

and partly perverse *Self-pleasers*, and wonderfully *obstinate* in their *Fancies*." — The *Devil*, however, was so fair, as to assure *Ignatius's Salvation*; " to declare that he Ribaden. Jul. 31. was in *Heaven*; and he was the first Person that predicted his *Canonization*." And

the *Pope*, who afterwards canonized him, fulfilled the *Devil's Prophecy*. Who now will question the Testimony of two Persons of such *Veracity*? — " *Pb. Neri*us, a Ribaden. May 26. Follower of *Ignatius*, and an eminent

Field-Preacher, as famous for *Ecstacies* and *Visions* as any Mortal, — had also the Gift of distinguishing *false Visions* from the true, and actually did so on several Occasions. One way of Trial was this. " Once the *Devil* appearing in the Likeness of the ever blessed *Virgin* to his Disciple *Vincent*, he commanded *Vincent* the next time to spit in the Face of the Person that ap-

peared. The next Night the *Devil* appeared again in the same *resplendent Shape*; and he instantly *spit* in the *Devil's Face*; who, confounded, and basely foiled, immediately vanished. No sooner was he fled, but the most Sacred *Virgin herself* clearly shewed herself to him, and bad him spit in *her Face* too, if he could. Then she singularly comforted him, and went up into *Heaven*." But upon the whole, *Nerius* was so well convinced of *Satan's Illusions*, "that he became a sharp Reprehender of those who were delighted with *Visions*; affirming, that nothing was more *pernicious* than those *mad Mockeries of the Devils*, who easily transformed themselves into *Angels of Light*." — If it be not too much a *Digression*, I will add one more, and stronger Proof of *Satan's* being *detected* and *confounded* by such *Saint-like Management*. This curious Story is in the Edition of the *Book of Conformities*, *Milan*. 1510. (omitted in my Edition, *Bonon*. 1590.) and is likewise carefully preserved in the *Speculum Exemplorum*. Distinct. 7. Exempl. 24. "Fryer *Ruffin*, a Disciple of *St. Francis*, was brought almost to *Despair*, because the *Son of God* appeared to him, and told him, that he was *predestinated to be damned*; and so would *St. Francis*, &c. But *St. Francis*, who was as an *Angel of God*, taught

Specul.

Exemp.

Dist. 7.

Ex. 24.

taught him, that he who said that was the *Devil*, and not *Christ*. And when, says he, he shall come again, and tell you, you are *damned*; answer him thus, “*Open your Mouth, and I will — in it.*” [*Aperi os tuum, & ego stercorizabo in id.*] And it shall be a *Sign* to you that 'tis the *Devil*, that upon your saying those Words he will instantly fly. *Ruffin* then *adored the Saint*, was *confessed*, and returned to his *Cell*. Where, behold! the *Old Enemy* comes again in the *Form* of *Christ*, saying much the same as before. Immediately *Ruffin* replies, “*Open thy Mouth, &c.*” The *Devil* took this *Indignity* so heinously, that he packed off; but raised a dreadful Storm of Stones and Fire against poor *Ruffin*. Soon afterwards *Christ* appeared to him, and melted his Soul with *Divine Love*, and gave him *Security* of his *eternal Salvation*. After this a *Dæmoniac* being brought to *St. Francis* to be *exorcised*, the *Devil* seeing Fryer *Ruffin* with him, began to roar horribly, and run away; declaring, that “he could not stand against that *obedient, humble and holy Brother Ruffin.*” — But to proceed.

Gabr. Biel, the famous *Popish Canonist*, owns, “that their *Miracles* are sometimes effected by the *Operation* of *Devils* to deceive *disorderly Worshippers*,” and particularly, “that the *Apparition* of *Christ* in
Canon.
Missæ.
Lect. 49.
Lect. 51.
the

the Eucharist may be by the Illusion of the Devil to deceive and delude the Unwary."

— *Alexander Hales* gives the same Solution: "it appears *Flesh*, sometimes by human Contrivance, sometimes by a diabolical Operation." — And why may we not suspect the same in our *Visionary Methodists*, who have so often at the *Sacrament* evidently seen *Jesus Christ crucified* before them? (See *Enthusiasm*, Part II. p. 164.)

Life. "St. *Teresa*, who had so many *Rapts*, Vol. I. *Visions and Allocutions with our Lord*, was pag. 33. & Præf. strongly persuaded of their being great *Delusions and Disguises of Satan*; and she owns, that several *Religionists* had been thus deceived, either from *Imagination*, or the *Delusion of Satan*." The Writer of the *Preface* too confesseth, that "various *Impostors*, and *Women* especially, were frequent in *Spain* about that Time, who, ambitious of procuring the Fame of *Sanctity*, or deceived by the *Devil*, pretended to these Elevations, &c."

Happy surely would both *Papist* and *Methodist* be thought, could they have the same Favour with the *Saint* mentioned by

pag. 7. *Balingham*; "who obtained by Prayer to the *Virgin Mary*, never to be deceived in *Revelations and Visions*." This was accounted a *high Favour*, but probably might be the *worst Delusion of all*.

And

And yet, whatever Share the *Devil* may claim, these *Ecstatic Visionaries* are the *Principal Saints* canonized in that *Communion*. And not without Reason. For these *Visions* and *Ecstasies* have always been the grand *Engines* for introducing their corrupt, false and idolatrous Tenets. Nor is there one of their *Doctrines of Dæmons* that has not been confirmed by some *Heavenly Visions*. “ And this is still (as *Introd. to* Dr. *Geddes*, who well knew, observes) one *Veronica* of the most subtle and prevailing *Sorceries of Popery*. Not only *Papists*, but *Protestants*, (especially those inclined to *Quietism*) being all naturally disposed to believe any Reports of *Raptures and Visions*, let them come from what *Quarter* they will, do with an *easy Credulity* swallow down the *Popish Doctrines*, which they were invented to give Credit to.”

3dly, I observe, that even our *Methodists* have owned both a *vain Imagination*, and *Devilish Agency* among themselves in such Cases. Mr. *Wesley* owns, that their “ *Visions* might come from God, ^{3 Journ.} and might not.” And, with respect to ^{p. 60, 61.} feeling, he discovered among his Hearers ^{5 Journ.} such *Wiles of Satan*, as never entered into ^{p. 69, 70.} his Heart to conceive.”

Mr. *Whitefield* confesseth, “ that *Satan* ^{1 Deal.} transformed himself into an *Angel of* ^{p. 40.} *Light*; whereby he followed the *Suggestion*

gestions of the *Evil Spirit* in whatever he did." *Divine Presences*,—his talking with God Face to Face, — inviting Christ, who came and sat down at the Head of the Table, and spoke to him, &c. These are some of the *Reveries*, which he has recanted. "He readily grants, that some of the *Methodists*, who had not *Assurance of Salvation*, presumptuously imagined they had it."

Letter.
P. 31.

Their Dear Madam Bourignon speaks in the same Strain of this "*Artifice of Satan*." They fancy themselves to be in *Assurance*; and are in the midst of Dangers of losing their Souls by *Presumption*, and *Delusion of the Devil*." The same Lady (in her *Light risen in Darknes*) says, "The *Saints* themselves have committed *Spiritual Fooleries*, by *Visions*, *In-speakings*, *Ecstasies*, &c. assisted by the *imaginative Faculty*." Again, "we are not to judge of *Spiritual Perfection* by *Visions*, *Revelations*, *Ecstasies*, or *Raptures*: for the *Devil* himself could do all these Things."

1 Letter.
Part I.
pag. 2.

3 Letter.
Part III.
pag. 19.

Brain.
Journ.
P. 51.

But Mr. Brainerd, a Brother *Methodist*, (either not arrived to the *Summit of Methodism*, or got above it) frankly declares, "that *Trances* and *imaginary Views* of Things are of dangerous Tendency in Religion; and fears a Design of *Satan*, by introducing *Visionary Scenes*, to bring a Blemish on the Work of God." Again, "It must be owned, *Satan* seemed to transform

P. 108.

transform himself into an *Angel of Light*, and made some vigorous Attempts to introduce *turbulent Commotions and Passions*, instead of *genuine Convictions*; and *imaginary and fanciful Notions of Christ*, as appearing to the mental Eye in *human Form, and particular Postures*, — and divers other *Delusions*. And I have Reason to think, had these Things met with Encouragement, there would have been a considerable *Harvest of this Kind of Converts*."

Therefore I observe, 4^{thly}, that *Ecstasies*, and of consequence *Visions*, are frequently *voluntary*; they may be, and have been, *counterfeited*. And *M. Casaubon* hath said, and proved, "that 'tis possible, without the Concurrence of any *Supernatural Cause*, for any one Man or Woman to put themselves into a *Trance*, or *Ecstasy*, when they will." *Treatise of Enthusiasm*. Ch. 3. The whole of which deserves our Perusal.

— *St. Austin* tells us of "one *Restitutus*, Civit. Dei, l. 14. c. 24. who could, whenever he was desired, quite alienate himself from his Senses, lie like a dead Man, so that *no Breath* was perceptible in him; and no pinching, pricking, or burning, could make him feel." — *Bodin* produceth Variety of such, Dæmon. lib. 2. c. 5. not only *Moderns*, or *Saint-like Persons*; but *Heathens*, and *Atheistic Visionaries*, long before *Christianity* was in being."

Q

For

For *Ecstacies* are by no Means peculiar to Religion, much less the *Christian*.

Ibid. What the Religion of *Cardan* was, “ who could throw himself into an Ecstasy whenever he pleased,” I am not certain. But that *genuine Papist, Ph. Neri*, had the same Faculty; and, by frequently using himself to *Ecstacies and Raptures*, could more easily fall into one, than another think of any common Affair.”

Chap. 4. — And that *Cheat and Imposture* (out of Wantonness or Pride, &c.) may come in for a Share; we read in the *Life of St. Aldegonde*, who was almost all *Rapture*, her own *Confession*, “ that *Visions and Raptures* many Times are but *pure Imagination and Fancy*, especially in *Maids and Women*; but most commonly a kind of working in the Brain; with a secret, but pernicious, *Presumption*, desirous to appear, and to have something, *above the common*.” —

Geddes. Vol. III. “ *Mary of Agreda's Raptures*, as was agreed by the *Lady Abbess* and the *Nuns*, (who well knew the Tricks of young Girls) were such *Hysteric Fits* as young Girls used to *counterfeit*. But her *Confessor*, one of the *Franciscan Fryers*, (who never fail to sham them upon the World for *Divine Ecstacies*) makes a better Use of them, declaring them to be *supernatural*; and he treats the *Abbess* very severely for *Infidelity*; nor would rest till he

he got her discharged." And we have seen before how frequent such *Impostures* were in *Spain*.—How many such Tricks have been played in *England* by *Popish Priests*, for the *Restoration of Popery*, may be seen in *Gee's Foot out of the Snare*. Particularly he mentions the Case of one *Thomas Newton*, who pretended he had a *Vision* of the *Virgin Mary* appearing to him, and saying, ' *Newton*, see that thou take not the *Oath of Allegiance*.' Being asked, ' How he knew it to be the *Virgin Mary*;' replied, because she appeared to him in the Form of her *Assumption*, &c." This was in the Year 1621; and for the Truth of it, the *Author* refers to the *High Commission Records*.

Nor in general need we doubt, but that a *cunning Man*, having under his Management Persons of *tender Nerves and weak Brains*, of a tractable *Disposition*, or rather *Indisposition* of Mind or Body,—may infuse such *Doses of wild Doctrines*, as easily to work them up into a *Frenzy*, and teach them whatever *strange Sights* the *Arch-Enthusiast* pleaseth. And the same may be said of those *dreadful Fits* so common among Mr. *Wesley's* Followers, " *Yellings, Groanings, Gnashings, Foamings, Convulsions and Contortions, Curses and Blasphemies, dying and despairing Agonies, &c.*" which call for a

farther Consideration; though indeed *shocking* it is to consider them.

§. 21. A sufficient Detail hath already been given of these *lamentable Cases*; and I shall now take into Consideration,—The *Nature* of the *Disorders*,—The *Causes*,—The *Cure*,—and other rare *Effects*; as we find them set forth in the *wonderful Journals*; and in which, I think, consists the *Grand Mystery of Methodism*.

As to the *Nature of the Disorders*, miserable and terrible as they are, Mr. *Wesley* 3 Journ. affirms often, that they are “*Confirmations of God’s Word,—Wounds by the Sword of the Spirit,—the Power of God upon them,—the Finger of God, &c.*” These were, “*loud Cries as in the Agonies of Death,—sinking to the Earth, and dropping on every Side as Thunderstruck, great Drops of Sweat, all their Bones shaking, &c.*” Particularly he says, “*I had an Opportunity of talking with Mr. Whitefield of those Outward Signs, which had so often accompanied the Inward Work of God.*” He was it seems, as to this, an *Unbeliever* before. “*But had the next Day an Opportunity of informing himself better. For no sooner had he begun to preach, but four Persons sunk down close to him, almost in the same Moment. One lay without Sense or Motion. A second trembled exceed-*

Pag. 65.

exceedingly. The two others had *strong Convulsions*. From this Time, I trust, we shall suffer God to carry on his own Work, in the Way that pleaseth him."

And from this Time Mr. *Whitefield* talks much in the same Style, of "Peo-⁶ Journ. ple struck down, under great *Agonies*,^{P. 24, 36.} with Cries and Groans, dropping down,⁷ Journ. as though shot with a Gun, by the great Power of God. For when an extraordinary Work is carrying on, God generally manifests himself to some Souls in this extraordinary Manner."

If these Gentlemen mean only, that God is the efficient Cause of all *Distempers*, permits such *Disasters*, or ordains the Course of Nature, whereby they happen; they have no *Adversary* among *Believers*. But if they mean, what they often say, that they are not *Natural Distempers*, but extraordinary Workings of God in the Soul; it may easily be proved, that these several outward Signs are real Disease, mere *Distemper*; if any Credit may be given to *Philosophers* and *Physicians*, both before *Christ* and since, *Heathens* and *Christians*; and where it cannot be pretended the Work of *Methodism* was concerned. I have looked into some of the most eminent Original Authors, as well as *Compilers of Physical Dictionaries*, and find there all those Disorders of Body and Mind, (which the

the *Methodist Teachers* make use of to *serve a Turn, magnify their Mission, and create Admiration, &c.*) with their respective *Symptoms, Indications and Circumstances*, to be mere *Distemper*; and especially in those particular *Circumstances*, which our *Methodists* represent as *extraordinary Workings of God, Preternatural, or Supernatural*. These I shall put together, without any manner of Addition or Alteration.

“ In that convulsive, nervous Disorder, called *Hysterics*, the Patients are affected with divers strange, inconsistent, and contrary Symptoms; Pains of Body, and Terrors of Mind; with Variety of inordinate Sallies: breathe unequally, feel a Sort of choaking in the Throat like strangling; a violent Palpitation, that the By-standers think they can hear the Heart beating against the Ribs; now speechless, senseless and motionless, seeming as if they were dead, the Pulse being scarce perceptible: then again uttering a wild Noise, and rambling in their Talk: have alternate Fits of Joy and Sorrow, Laughing and Crying: are calm, weak, sad, fearful and suspicious; grow stiff and immovable, and again flexible: then falling into a Fit of Rage, Quarrelling, and Debacchation; so strong as scarce to be held by three or four Persons: Sometimes in the utmost Dejection, Terror and Despair, pre-
faging

faging dismal Things ; so much torment-
ed, that they seem in a Sort of *Pur-*
gatory."

" In *Hypochondriacs* (*analogous to Hys-*
terics in Women) as well as *Melancholy*,
from a Malignity of Blood from the black
Bile, we find most of the same *Symptoms* ;
Pain in the Stomach, Windiness, Swelling
or Distortion of the Hypochondrium, a
large Pulse under their Ribs ; a dry Cough,
Head-ach, Difficulty of Breathing, Palpi-
tations, Faintings, Swoonings, Delirious-
ness, hideous Cryings out, various Con-
vulsions and Distortions, and Fits like the
Epilepsy : The Sufferer affected as much in
Mind, as in *Body* ; differently full of Sad-
ness, Fear, Suspicions ; and of Presump-
tion, Joy and Exultation ; dejected, calm
and quiet ; considerate, rash, raging, and
quarrelling : the Animal Spirits taking un-
usual, oblique, or transverse Vagaries in
the Brain, thence spring new, incoherent
and absurd Fancies ; from black and heavy
Blood, moving sluggishly, proceed dismal
Horror and Despairings, feeling Hell, and
being damned. When the Humours are
well stirred up, the Blood begins to boil,
and the Heat rarefies and disperses the
lumping Mass ; then, deceived by Fan-
tastic Illusions, they are apt to conceive,
and really believe, *great Things of them-*
selves ;

selves; affect *Divinity*, and discourse with *Gods and Angels*. In general, their Imagination is seldom quiet; they are almost always thinking, and always thinking erroneously: Day and Night chiefly intent on little Things, without any Thought of material Points; vastly solicitous about Trifles, as if Salvation depended on them: representing Things to themselves more and larger than they are, as in a multiplying, or magnifying Glass; raising few and small Offences into many and great, and confessing heinous Sins, of which they were never guilty."

"From the preceding Distempers they are apt to fall into *Epilepsies*: Wherein a cruel Convulsion seizeth the Patients at once, casting them forcibly to the Ground, as Thunderstruck; they loose their Senses, and becoming *delirious*, ramble in their Talk; laugh, or weep; pray, and speak religiously; curse, blaspheme, talk obscenely or profanely; sometimes howl horribly, shriek, roar, grind their Teeth, foam at the Mouth, loll out the Tongue; tremble, and are variously convulsed and distorted: Sometimes they hear and see many strange Things; speak unknown Languages, discover Secrets, prophesy; struck sometimes with an intense Cold, or feel a cold Vapour running along the Back,
&c."

Ec." The Poet has well described this dreadful Distemper ;

Lucret.
Lib. 3.
Vers.

— *Subitâ vi morbi sæpe coactus
Ante oculos aliquis nostros, ut fulminis ictu,
Concidit, et spumas agit, ingemit, et tremit artus,
Desipit, extentat nervos, torquetur, anhelat
Inconstanter, et in jactando membra fatigat, &c.*

And if to all this we add the Amaze-ments, and Staggerings in *Vertigoes* and *fwooning Fits*, with all the suprizing Gesticulations in *Convulsions*; nothing will be wanting to complete the *Methodistical Symptoms*. And if the Reader keeps in Mind what was said before, (or especially turns back to §. 5.) he will be apt to think, that the several *extraordinary Motions* in this *unhappy Sect* are easily accounted for from *Natural Distemper*. Especially as the above Authors have their Accounts from *Aristotle, Hippocrates, Galen, &c.* as well as from their own *Practice*, and have corroborated all by Variety of *Examples*, antient and modern, *Pagan and Christian*. And they generally agree there is some Disorder of the *Brain* in the Case; that all is a *Degree, or Species*, of *Frenzy and Madness*, and apt to bring on the worst Effects of them.—A Misfortune too well known, and too horrid likewise, to be enlarged upon.

R

Popish

Popish Parallels of this Nature may be had in Abundance. “ *St. Teresa* blessed God, that she had *very little Health*; and she was afflicted with the most grievous Distempers for twenty-two Years together.— *St. Catherine of Sienna* struggled with *Devils*, and was grievously tortured with *Fevers*, and various cruciating Diseases.— *Mary M. of Pazzi* was grievously distempered for five Years together; and all looked upon her as another *Job* upon a Dunghill. — *Mary of Agreda* was visited with so many painful Diseases, that she scarce had an Hour’s Rest.— *Francis of Sales* had such a *deep Melancholy*, that nothing in Nature could raise him, — a *Jaundice* from Head to Foot; his Blood so heated that he fell into a *Fever*. *St. Francis* was distempered much, especially in the *Liver* and *Spleen*, and *Stomach*, all proceeding from his corporal Severities.” — Ay, there is the Case; they had all Variety of *Distempers*, to which we may well ascribe their various Tumults of Mind, and Jactations of Body; their *Ecstasies*, *Visions*, *Revelations*; their *Sanctity* and *Canonization*; especially as the *Distempers* happened where there was a naturally *Fanatical Head*.

And seeing how artful the *Methodists* are in making *Diseases* to be the *Workings of God’s Spirit*, and Signs of *Grace and Sanctity*;

Sanctity; we may conclude, that all their *Holinesses*, Mr. *Wesley*, Mr. *Whitefield*, and the *Pope*, have embraced the Religion of their *Pagan Predecessors*, who (as we read in divers Authors) *consecrated* most kinds of Distempers of the Body, and Affections of the Mind; erected *Temples and Altars* to *Fevers, Paleness, Madness, and Death*; to *Laughter, Lust, Contumely, Impudence, and Calumny*. Every strange Disorder, as well as *Epilepsy*, is the *Sacred Disease*; and,

—*Sua cuique Deus fit dira Cupido.*

Each bold Fancy grows into a God.

But it must be remembered this Distemper was called also *Morbus Comitialis*; because if any one fell into it during the *Assembly*, it was a *fatal Omen*, and they immediately *broke up*. Whereas the *Assemblies of Methodists* consist of such; the more *Tumblers*, the more *Sacred* is the *Meeting*; and they triumph in the *Fall* of their miserable Brethren.

§. 22. Notwithstanding this *Physical Account*, and although it be a general *Maxim*, that where there is a plain *natural Solution*, we need not enquire for *super-natural Means*; neither *Papist*, nor *Methodist*, will own this to be *their Case*; but will be starting *Objections and Exceptions*.

ceptions. Sometimes, however, they are so good as to allow *real Distemper*, or else a mixed Case; sometimes 'tis *no natural Distemper*, but proceeding either from a good, or *evil Spirit*. As to *real Distemper*, 'tis the first Direction in the *Roman Ritual, de Exorcizandis*, "that the *Exorcist* must not easily believe a *Possession*; but must know the Marks whereby a *possessed* Person is distinguished from those who are troubled with the *black Bile*, or any other *Disease*." St. Ignatius was aware of this Truth; when a Maid thought to be *possessed*, and raging violently with *Contortions* all over her Body, being brought, Ignatius said, she was *not possessed*; and that these extraordinary Motions proceeded from a *natural Cause*; and that if the *Devil* had any Share in it, it was only in troubling the Imagination of the sick Person. "He then made the *Sign of the Cross* upon her, and her Fury presently ceased." You see the *Saint* lost nothing by this Concession, when he had the Honour of a *miraculous Cure*.

Bouhours
Life of
Ignatius,
p. 127.

Mr. Wesley too will own a *Natural Distemper*, when he has a *good Reason* for it. As for Instance in the Case of one of the *French Prophets*. "She came in,—and soon after leaned back in her Chair, and seemed to have strong *Workings* in her Breast, with deep Sighings.

3 Journ.
p. 24.

ings. Her Head and Hands, and, by Turns, every Part of her Body seemed also to be in a kind of *convulsive* Motion. — She spoke much (all in the *Person of God*, and mostly in *Scripture Words*) of the fulfilling of the *Prophecies*, the coming of *Christ now at Hand*, and the spreading of the *Gospel* over all the Earth. — Two or three of *our Company* were much affected, and believed she spoke by the *Spirit of God*. But this was in no wise clear to me. The *Motion* might be either *Hysterical* or *Artificial*; and the same *Words* any Person of a good Understanding, and well versed in *Scripture*, might have spoken."

Hath not Mr. *Wesley* cut up his own Institution by the Roots? Here is a Person of a *similar Dispensation with Methodism*, with the same *bodily Motions and Contorsions*, and talking more religiously than the *Methodists in their Fits*; teaching too Mr. *Wesley's favourite Doctrine*; and yet she may be *Hysterical, or a Cheat*. Some of his Followers thought she spoke from God. And why not, if they thought their own *Dispensation* was from God? But mark Mr. *Wesley's good Reason* for his Opinion. He was afraid the *French Prophets* were drawing away his Disciples. And *this Reason* he hath luckily discovered

3 Journ.
p. 60.

ed. For he saith afterwards, " I called on one, who *did run well*, till he was hindered by some of those called *French Prophets*. *Woe unto the Prophets, saith the Lord, who prophesy in my Name, and I have not sent them.*" He hits himself a Slap in the Face, rather than bear a *Competitor in Saintsship*; and his Quarrels with the *Moravian Leaders*, and poor Mr.

Wesley
4 Journ.
p. 75.

Whitefield, shew, that *stealing the Hearts of his People* is a *capital Offence*, and that a *Rival in Enthusiastic Ambition* is not to be endured. — This Case puts me in Mind of a Story I have heard of a *Madman in Bedlam*, who being in a *lucid Interval*, went about the House, and gave some *Strangers* an Account of the Place; he very calmly and rationally told the Reasons of each Person's *Distraction*; till at length coming to one, he said, " this Man run mad with *Pride*, and pretended to be the *Holy Ghost*. But I am *he*; I am the *Holy Ghost*." And then run on raving in a wonderful Manner.

5 Journ.
p. 73-4.

Mr. *Wesley* confesseth another Case of *real Distemper* in *Miss Gr.* who had been in one of their *Bands*. " She had lately been *raving mad*, in Consequence of a *Fever*, and as such was tied down to her Bed. When she was suffered to go abroad, she went to Mr. *Whitefield*; — but he quickly perceived she was only a *Lu-natic*,

natic, the *Nature of her Disorder* soon betraying itself." As the *Nature of the Disorder* had as much betrayed itself in many *Methodists*, how happens it that in this Case *Fever and Madness* are allowed? Why, it seems *Miss Gr.* had said, "that *Mr. Wesley* and other *Methodists* were *Papists*." And should not such an *abusive Tongue* be distinguished from *true Methodist Lunacy*?—even though it hath been necessary to send some of the latter Sort to *Bedlam*.

§. 23. Keep but close to your *Order*, hold fast your *Cant*, and *Mr. Wesley* will contend Tooth and Nail, nay will prove, that the *bodily Signs* of horrid Fits and Convulsions cannot be *Natural Distemper* in his *faithful Sectaries*. Take an Instance, or two.

"*Mr. Wesley* intending to speak on ³ *Journ. Romans* iii. 19. could not open his Mouth," P. 58. till the Ligature is dissolved by his *Counter-Charms*, and making a *Lottery of the Scriptures*, and "begging *God* to direct, he opens the *Book on Hebrews* x. 19. Then, while he was speaking earnestly, some sunk down; others exceedingly trembled and quaked; some were torn with a convulsive Motion, in every Part of their Bodies, so violently, that often four or five Persons could not hold one of them. I have seen

seen many *Hysterical*, and many *Epileptical* Fits; but none of them were like these in many Respects." That he has seen *many*, among his own, I make not the least Doubt. But is he *sure* he knows *all the Symptoms* in such Cases? Sure am I, that in *every respect* Physicians have proved this to be the Case in common *Hysterics* and *Epileptics*.

Again; "He enquires into the Case of those who *cried out aloud*, during his Preaching. — *All* of them, (I think, not *one* excepted) were Persons in *perfect* Health, not subject to *Fits* of any kind, till they were thus affected. This came upon every one of them in a *Moment*, without any *previous Notice*. Some said, they felt as if a *Sword* was running through them; others, that they thought a great *Weight* lay upon them. Some said, they were quite choaked, and could not *breathe*: others, that their *Hearts* swelled ready to *burst*: and others, as if their Heart, and all their *Inside* and *whole Body*, were *tearing to Pieces*. These *Symptoms* I cannot impute to any *Natural Cause*." — And yet these several *Symptoms* have appeared before, from full *Authority*, to be *real Natural Distempers*: not excepting the Particular of "*dropping in a Moment*, though they were in *perfect Health* before." I am not obliged to believe it. But let it
pass

pass for Truth. 'Tis a common Thing : and why so many *fall all together*, and just *after one another*, among *his Hearers*, will afterwards appear.

§. 24. Let us next proceed to the *Causes* of these lamentable *Disorders*, horrid *Convulsions*, *Screamings*, &c. where something will again fall in of the *Nature* of them. And as *far* as they are *natural Distempers*, no doubt but they are owing to the *same Cause* in *Methodists*, as in other People. Here we find the *Faculty* pretty well agreed ; and *imputing* the aforesaid *Distempers*, — “ to stifling Air in close Rooms ; bad Diet, Indigestions, Crudities, and Flatulencies ; to being exposed to wet, Cold, or violent Heats ; to long Watchings and Fastings ; to Suppressions ; to sudden Frights, Wounds and Blows, giving a Concussion to the Brain : — To divers Affections, Passions and Perturbations of the *Mind* ; Love, Jealousy, Fear, Shame ; Sorrow, Anger, Envy, Malice, great Disappointments, or great Expectations ; to Ambition and Pride, swelling till they are ready to burst ; to deep Cogitation, especially intent upon *one Object*, &c. These operating in various Kinds and Degrees, according to Men's different Humours and Constitutions ; working strongly in *Enthusiastic Heads*, where the *Animal*

mal Spirits and Brains are most disturbed."

Such Talk, however, will not go far with Mr. *Wesley* and his *Associates*. Their extraordinary Cases can arise from no *Principle in Nature*, but must proceed from a *higher Cause, supernatural, or preternatural*; either from a good, or evil Spirit.

Mr. *Wesley* accordingly, I hope, acts by his *Instruction*, as found in the *Roman Ritual de Exorcizandis*. "In the first Place, the *Exorcist* must not easily believe any one to be *possessed by the Devil*; but must well know the *Signs*, whereby one *possessed* is distinguished from those who labour under the *black Bile*, or any *Distemper*." Know the *Signs*? Yes, surely. And he produceth some Cases, which can't be the Effect of *Natural Distemper*; as being *uncommon* and *unaccountable*, what *Physicians* can't account for from *Nature*, but own a *superior Cause*. — One might perhaps beg his Pardon here, and by no means allow the *Consequence*. For there are many *occult Qualities, secret Powers in Nature*, whereof we see the *Operation and Effects*; though we are not able to assign the *Manner and Reason*. And the *Popish Writers* upon *Exorcisms* allow, "that 'tis very difficult to determine, whether a Person be *possessed*, or not; many of the *same Signs* concurring in *Melancholy* and *Hysterical*

Complem.
Art. Exor.
Doctr. 5.

rical Distempers." But let us see his Cafes. " Although they saw Signs and Wonders, they would not believe. Some³ Wesley. Journ. p. 50. said, ' These were pure *Natural Effects*; the People fainted away, only because of the *Heat and Closeness of the Rooms*.' To Day, our Lord answered for himself. For while I was preaching,—he began to *make bare his Arm*, not in a *close Room*, neither in *private*, but in the *open Air*, before *Thousands*: One and another was struck to the Earth, &c." He triumphs much against the Argument from a *close, stifling Place*. But are there not numerous *Natural Causes* besides that? — " While I was preaching in *Newgate*, a Woman broke out into strong *Cries*, and all her *Bones shook*. A *Physician*, who had known her many Years, observing every *Symptom*, was clearly convinced it was *not Fraud*, nor any *Natural Disorder*: but acknowledged the *Finger of God*." What Sir! You have often declared your Contempt of *Physicians*, and those *eminent* in their Profession, as ignorant of the *Causes, Nature, and Cure* of your *Methodistical Maladies*; and do you appeal to a *Newgate-Physician*, to bear Testimony in your Favour? Why did you not *name* the Man? I well remember, that in that famous *Imposture* of *Martha Broffier* (of which there is a particular Account by *Thuanus*) she was grievously

Ibid.

P. 43.

Histon.
Lib. 123V

vously distorted and convulsed, and had all the Symptoms of a Possession, for which she was brought to Paris to be exorcised. The most celebrated Physicians being consulted, declared, it was much of Imposture, and something of Distemper; but nothing preternatural. But afterwards other Physicians were introduced by Father Seraphin the Exorcist, in the Absence of the former; and these attested that it was no Distemper, but Diabolical Possession; or something preternatural. The Girl repeats her Agitations, and Seraphin his Exorcisms; till at length the Fraud was detected, as intended to raise a Sedition in the State, to the everlasting Confusion of such designing Impostors.

5 Journ.
p. 81.

Mr. Wesley brings the Case of Mr. Meyrick. "His Pulse was gone. He had been speechless and senseless for some time. A few of us joined in Prayer. Before we had done, his Sense and Speech returned. Now he that will account for this by Natural Causes, has my free Leave. But I chuse to say, this is the Power of God, &c." A Miracle-monger will, no Doubt, chuse to say this. But 'tis no very uncommon, or extraordinary Thing for a Person from Natural Causes to loose all these Senses, and recover them. Sennertus particularly mentions Epilepsies, Syncope, Suppressions, as the Natural Causes.

De Vitiis
Vocis.

Physicians

Physicians can account also for that mad Night-Scene, when "so many Methodists between two and three in the Morning made such a confused Noise, as if a Number of Men were all putting to the Sword." For the Blood and Bile (as Sennertus again says) grow hot by too much Watching; and thence Fevers and Deliriousness, and Convulsions; especially in bilious and melancholy Constitutions, where the Brains are most liable to be disturbed." — They can account too for the wild Enthusiasms of "Sam. Hitchens, who wandered about the Fields by Night, and often threw himself on the Earth;" — and of "the Boy, who ran away from his Parents, lurking about for several Days and Nights together, suffering Cold and Hunger, once three whole Days without Sustenance." For a long Continuance in any one of these Hardships, much more all in Conjunction, will be sufficient for producing the dismal Effect.

Wesley
3 Journ.
p. 51.

Wesley
5 Journ.
p. 27.

§. 25. But as our Methodist Teachers are disposed to exclude Nature, and call in a superior Cause; let them take their own Way. I am not much inclined either to confute, or contest, what they say.

— Neque te teneo, neque dicta refello.

I, sequere Italiam.

But

But they will give me Leave to observe, to what *different*, and even directly *opposite and contrary Causes* they ascribe their *outward Signs*, grievous bodily Convulsions and Distortions; Screamings, Roarings, Tumblings, &c. as well as various *Distractions of Mind*. These *Causes* are no less *contrary*, than *God* and the *Devil*; the supremely *good Spirit*, and the supremely *evil One*; and this in the *very same Particulars*. Wherein it behoveth me to be pretty *cautious and exact*; otherwise I shall be *heavily accused*.

And, First, I shall introduce them as making *God the Cause*. And thus Mr. *Wesley*; “ We called upon *God* to confirm his *Word*. Immediately one *cried out* aloud with the *utmost Vehemence*, even as in the *Agonies of Death*. — Soon after two other Persons were seized with *strong Pain*, and constrained to *roar*.” So again, “ I prayed that *God* would bear Witness to his *Word*. Immediately one, and another, and another *sunk to the Earth*: they *dropped* on every Side, as *Thunderstruck*. One of them *cried aloud*. — One so wounded by the *Sword of the Spirit*, that you would have imagined she could not *live a Moment*.” — “ *God* made bare his *Holy Arm*. One, and another, and another was *struck to the Earth*, exceedingly *trembling* at the *Presence of God*.” — “ Seven
or

3 Journ.
P. 40.

Ibid.
P. 42.

P. 50.

P. 62.

or eight Persons were constrained to *roar aloud*, while the *Sword of the Spirit* was *dividing asunder their Souls and Spirits, and Joints, and Marrow.* — A deeper ^{Journ.} Work in many Souls; — many *trembled* ^{P. 77. 78.} *exceedingly*; six, or seven (both Men and Women) *dropped down as dead*. Some *cried out*, — others would, but their *Voice was lost*. — In the Evening God was pleased to *wound many more.* But particularly observable is what follows; “ I preached ^{Ibid.} at *Weavers-Hall*. It was a *Glorious Time*. ^{P. 27.} Several *dropped to the Ground, as if struck by Lightning*. Some *cried out in Bitterness of Soul*. In this *acceptable Time, &c.*”

And what says *Brother Whitefield* on the same Side? He was first let into this *Secret* by *Mr. Wesley*; when “ upon his ^{Wesley} (Mr. *Whitefield's*) *Preaching*, four Persons ^{Journ.} *sunk down* close to him; — without *Sense* ^{P. 65-6.} *or Motion*, — in *strong Convulsions*, with *strong Cries and Tears*. From this Time, I trust, we shall suffer God to carry his own Work, in the Way that *pleaseth him.*” After this *Mr. Whitefield*, finding in himself such Power, goes on triumphantly. “ A young Woman struck down by the ^{Whitef.} *Power of God's Word*, — has continued ever ^{6 Journ.} since, as *St. Paul* did, *Sick in Body*, and ^{P. 24, 36.} under great *Agonies of Soul*. — God generally manifests himself to some Souls in *this extraordinary Manner.*” At my *Preach-*

- P. 42. Preaching, Thousands *cried out*, some *fainted*, others *cried out*, as if they were in the *sharpest Agonies of Death*. Never did I see a more *Glorious Sight*." — "Some *struck pale as Death*, others *lying on the Ground*, others *sinking by the Word of God*." — Mr. B——ll *dropped down*, as though *shot with a Gun*; — by the Power of God's Word." "The Lord manifested his Glory. One was *struck down by the Power of the Word*." — "The Spirit of the Lord came down like a rushing, mighty Wind; immediately there was *shrieking in every Corner of the Congregation*; Men's Hearts failing them for *Fear*, many *falling*." — One *struck down*, his Body exceeding *weak*, could *scarce move* all the Night after. God was *working powerfully in his Soul*. — Twelve Persons *dropped down* here and there." — "The Holy Ghost enabled me to speak so, that one Woman was thrown into *strong Convulsions*; others were in *great Agonies*."
- 7 Journ. P. 12, 32.
- P. 57.
- P. 75.

Thus far then God is asserted to be the Cause of these seemingly horrible Fits; the most vehement Outcries, Roarings, and strong Pains; Sinkings, Droppings to the Ground, — as struck with Lightning and Thunder; — exceeding Tremblings, Fallings down as dead, Voice lost, strong Convulsions, without Sense or Motion, Faintings, sinking

sinking as if shot with a Gun; Shriekings, Terrors; and Fallings.

§. 26. But as these *inconsistent Ramblers* can't be long in *one Mind*; we are next to observe them *wheeling about, unraveling their Web*, and ascribing the *same Particulars* to God's grand Adversary, the Devil. Well then! (To borrow Mr. Wesley's *Motto*).

— *Agedum, pauca accipe contra.*

Mr. Whitefield having told us of “five⁶ Journ³ Persons in Agonies so strong, as if affected^{P. 38.} with Fits,” adds, “Some such Agonies, I believe, are from the Devil. And he will no doubt endeavour by these to bring an evil Report on the Work of God.”

Mr. Wesley once acquainted his Follow-³ Journ³ ers, that “these involuntary Effects wrought^{P. 61.} upon their Bodies might be from God; and might not. While I was speaking, one before me dropped down as dead; and presently a second, and a third.” But in other Places he says, “A young Man sunk^{Ibid.} down as dead; but soon began to roar out,^{P. 50.} and beat himself against the Ground, so that six Men could scarce hold him. I never saw one so torn of the evil One.” — Mr. Wesley's affectionate Brother writes thus to him; “What Influence sudden^{Ibid.} and^{P. 62.}

T

and sharp *Awakenings* may have upon the *Body*, I don't pretend to explain; [the Instance you gave of some struggling as in the *Agonies of Death*] but I make no Question, *Satan*, as far as he gets Power, may exert himself on such Occasions; partly to *hinder* the good Work in such as are touched with the Arrows of Conviction; and partly to *disparage the Work of God*, as if it tended to lead People to *Distraction*." — "The *Enemy* began to *tear* her, so that she screamed as in the *Pangs of Death*." — Another; "the thousand *Distortions* of her whole *Body* shewed, how the *Dogs of Hell* were *gnawing her Heart*." — But now we are to have Mr. *Wesley's final Judgment, and settled Determination, after a careful and particular Examination*; as related in his *last Journal*. "I concluded my second Course of *Visiting*; in which I enquired particularly into the Case of those, who had almost every Night the last Week *cried out aloud*, during the Preaching. — I found that *all* of them (I think, not one excepted) were Persons in perfect Health, and had not been subject to *Fits* of any kind, till *thus affected*. — That this had come upon every one of them in a *Moment*, without any *previous Notice*. — That in that *Moment* they *dropped down*, they lost all their *Strength*, and were seized with *violent Pain*.

3 Journ.
Pag. 79.

Pag. 92.

5 Journ.
P. 91.

Pain. This they expressed in different Manners. Some said, they felt, just as if a *Sword* was running through them: others, that they thought a *great Weight* lay upon them, as if it would squeeze them into the Earth. Some said, they were quite choaked, so that they *could not breathe*: others, that their *Hearts swelled ready to burst*; and others, that it was as if their *Heart*, all their *Inside*, all their *whole Body*, was *tearing in Pieces*.

These Symptoms I can no more impute to any *Natural Cause*, than to the *Spirit of God*. I make *no doubt*, but it was *Satan tearing them*, as they were *coming to Christ*. And hence proceeded those *grievous Cries*, whereby he might design both to *discredit the Work of God*, and to *affright People* from hearing that *Word*.

I found, that their *Minds* had been as variously affected as their *Bodies*. Of this some could scarce give *any Account* at all; which also I impute to that *wise Spirit*, purposely *stunning and confounding* as many as he could, that they might not be able to *bewray his Devices*. Others gave a very clear and *particular Account*, from the Beginning to the End. The *Word of God* pierced their Souls, and convinced them of inward, as well as outward Sin. They *saw and felt the Wrath of God* abiding on them, and were afraid of his *Judgments*.

And here the *Accuser* came with great Power, telling them, " there was no Hope, they were lost for ever. Their *Pains of Body* then seized them in a Moment, and extorted those *loud and bitter Cries.*"

These are the Words of Messieurs *Whitefield* and *Wesley*; wherein the Reader will see how *the Tables are turned*. Here he finds, " no doubt but these *Agonies, dropping down as dead, loud, grievous and bitter Cries and Roarings, Distortions, violent Pains, Screamings as in the Pangs of Death; with various Distractions of the Mind,* — proceeded from *Satan; he caused them*. And yet just before, the very same Particulars and Symptoms were expressly imputed to God; *he caused them*. The *Sword of the Spirit dividing them asunder,* is, in a Moment, converted to *Satan's Sword running through them*. The *Workings of God in the Soul in this extraordinary Manner, and doing his own Work in his own Way,* is instantly changed into *Satan's Endeavours to bring an evil Report on God's Work, to disparage, discredit, and hinder God's Work, and fright People from it*. At such a Loss are they, so uncertain *whose Work they are doing*.

§. 27. We may here make a few *Remarks*. And first, one may, I presume, take

take the Liberty of asking a *Question*, or two. " Pray, Sir, what *Devices*, what *grand Secrets of Satan*, did those Persons bewray, who were not *stunned and confounded*? Or, if *Grand Secrets* were bewrayed, what a *Fool* was this *Wise Spirit*, and what did he *gain*, in *stunning only some*; when so *many others* had full Power of discovering his *Plots*? — But in this *Controversy with themselves*, we may observe, that Mr. *Whitefield* seems the *stouter Champion for Satan's Operation*; and Mr. *Wesley* for *God's Operation*. For 'tis not usual for these two *Competitors in Sanctity* to agree. I would not here have the latter recur to his old Method of *quibbling*, and think of reconciling his last *Determination in Favour of the Devil*, by saying he acts by *God's Permission*, or that these *Effects* are from *God*, who is the *Original Cause of all Things*. (This all know, as well as himself) For he hath expressly *excluded both Nature and God*. Perhaps before his next *Journal* comes out, he may alter his Mind.—There are, however, *good Reasons* why much should be said on each Side. It is *necessary sometimes*, that *God* should be the *Cause* " of these *Tumblings*, *Wesley* *Convulsions*, &c. that those who are *weak* ^{3 Journ.} might not be *offended*." ^{p. 58, 59.} For indeed he ^{64.} owns, " many were *greatly offended*." And the *Notion of Satan's* doing it might
" tend

Wesley
3 Journ.
Pag. 63:

“tend to lead People to *Distraction*.”
Accordingly Mr. *Whitefield* assures us,
that “a Woman being in such a Case as
to be thought *mad*, and *full of new Wine*,
in that Hour the *Lord Jesus* took Possession
of her *Soul*.”

Wesley
5 Journ.
P. 91.

And 'tis equally *necessary sometimes*, that
the Devil should be the *Cause*; to shew
what an *Enemy* he is to *Methodism*, in
thus “*disparaging God's Work*, and de-
signing to *affright* People from it;” and
especially it must be the *Devil's* doing,
that Mr. *Wesley* may have the Honour of
ejecting him, and gain *Reverence* for his
miraculous Cures. And herein, I apprehend,
he has greatly the Advantage of Mr.
Whitefield; after “musing in his old Room
at *Oxford*, and reflecting how many that
came after him were preferred before him,”

6 Journ.
P. 41.

he now is become *superior* to a *Principal Antagonist*. For poor Mr. *Whitefield* says,
(after owning that the *Devil* was the *Cause*
of the *Fits*) “I had not prayed long in
the *Women's Society*, but two of them
fell down again into violent Fits; so that
I was *obliged to leave them*.” Fie for Shame,
Mr. *Whitefield*! You not stand out against
the *Devil*? Indeed he has, in this Case,
outwitted you. You were not aware of

De Exorc.

what the *Roman Ritual* says, “How many
Arts and Fallacies the *Devil* useth to de-
ceive the *Exorcist*; and that the *Exorcist*
must

must not leave off, till he has seen all the Signs of *Liberation*." You probably have never looked into such *Popish Ceremonials*. But Mr. *Wesley* must have as mean an Opinion of you, as he had of the *Clergyman*, " who being sent for by a *Woman* ^{Wesley} *possessed*, she no sooner began to roar and ^{Journ.} *hang out her Tongue*, but he cried out, ^{p. 86.} " It is the Devil doubtless! It is the Devil! And immediately *went away*. — But Mr. *Wesley* came to her, and *left her not till all her Symptoms ceased*." He was better acquainted with his *Rule*, and better observed it, and had much more Work of this Nature upon his Hands.

This leads us to our *Parallel*. For some *Physicians*, *Philosophers*, and *Divines*, have been of Opinion, that such *uncommon and extraordinary Cases* proceeded from a *Diabolical Operation*. But my Business being only with *Papists*, I need not enquire farther.

The *Roman Ritual*, after " the *Cau-De Exorc.* tion against mistaking the *black Bile*, or *other Distempers*, for a *Possession*," soon leaves the Way open again, by acquainting us, that " one of the *Devil's Arts* is to induce a Persuasion, that the Patient only lies under a *Natural Disorder*, when he himself is at the Bottom." And we have there " *Three Signs of a Diabolical Possession*, *speaking in an unknown Tongue*,
discover-

discovering Things *secret and distant*, and having *Strength* above the natural Age and Condition of the Party; and others of that Nature, which if many of them concur, are *greater Signs*."

Their *approved Writers on this Subject* have, by way of *Supplement*, recounted these numerous and great *Signs*; intirely agreeing with Mr. *Wesley*.

De Exorc.

P. 225—

P. 12—

In the *Malleus Maleficarum*, Tom. III. and Tom. IV. called *Complementum Artis Exorcistice*, we have the following Account. "There are not wanting Men, who deny all *Diabolical Possessions and Witchcrafts*, asserting them to be only *Natural Distempers*. But that these are *undoubted Signs of a Possession, or Witchcraft, or both in Conjunction*; namely, 'Lolling out the Tongue; Clamours, Roarings, Gnashings, Foamings; a Weight in the Stomach, or choaking in the Throat; Swoonings, especially of many at one and the same Time; Bowels torn by Dogs; sudden Terrors, and instantly removed; the Feeling of a hot, or cold Vapour; throwing themselves on the Ground, and tearing themselves; a piercing like a Sword; revealing occult and remote Things; speaking Mysteries, and explaining Scripture; prophesying and singing musically; an Aversion to the Minister, Prayers, Relicks, Holy Water, and

and all *Spiritual Books and Things*. — But the *strongest Sign is*, when *Physicians* cannot help, and *Medicines* are of no Service. “ Thus we find both *Popery* and Mr. *Wesley* agreeing in their *Verdict*, that *Satan is guilty*; and neither *Nature*, nor the *God of Nature* have any Concern in the Case.

We should observe too, *these Words of Mr. Wesley*: “ I carefully examined those, ^{5 Journ.} who had *cried out* lately in the *Congregation*. — I enquired particularly into the Case. — And I found their *Minds* had been as variously affected as their *Bodies*. ” Wonderful Thing, that *Mind and Body* should, in a Disorder, have a *mutual Influence* on each other! The *Enquirer*, however, ^{In Exorc.} did well in conforming to the *Roman Ritual*; “ In order to know this, [whether the Disorder be *Natural*, or *Diabolical*] after an *Exorcism*, or two, let the *Exorcist* interrogate the Patient, what he was sensible of, or felt, in *Mind or in Body*. ” And what *Answers* did he draw out? “ Some could give *no Account* at all, how, or wherefore; only, that of a sudden they dropped down they knew not how. Others could *just remember* they were in Fear; but could not tell *what* they were in Fear of. Several said, they were afraid of the *Devil*; and this was all they knew. But a few give a more *Intelligible Account*, of

U a piercing

Wesley
Ibid.

a piercing *Sense* of their *Sins*, and of the *Wrath of God*, and the Punishment into which they were just falling. One told me, ‘ I was just as if I was falling from the *highest Place* I had ever seen. I thought the *Devil* was pushing me off, and that *God* had forsaken me.’ Another said, ‘ I felt the *very Fire of Hell*.’ Upon his second Examination, “ Some said they felt as it were the piercing of a *Sword*; others thought a *great Weight* lay upon them, &c.”—“ Some could scarce give *any Account at all*; which also I impute to that *Wise Spirit*, purposely *stunning and confounding* as many as he could, that they might not *bewray his Devices*. Others gave a *very clear and particular Account*,” as before.

In this whole Account the *Borders* of *God’s Power*, and *Satan’s* are so near, and the *Transitions* from one to the other so quick; that such an acute *Metaphysician* alone as Mr. *Wesley* could have decided so exactly. As to the *Particular* of some being able to give *little or no Account*; others a *very clear and particular one*;—were any thing of *Nature* or *Distemper* to be admitted, there would be no need of quoting *Authorities* for a *perfect* or *imperfect Remembrance*, or *none at all*, of what was felt in the *Fit*: The *Diversity* being so well known in Proportion to the *Kind* and
Degree

Degree of the Fit; as in *Vertigos*, *Convulsions*, *Epilepsies*, &c. as likewise an *Amazement*, like what Mr. *Wesley* calls *stunning*.

But he will *chuse* to act in Concert with his *better Friends of the Papacy*, who ascribe all (for *substantial Reasons*) to Satan, and have inserted a *Prayer* in the *Office of Exorcization*, “for one assaulted by the Frauds of an *unclean Spirit*, whom the *old Adversary* hovers about with the Horror of Dread; and striketh the human Mind with a *Stupor*, confounds it with *Terror*, and exagitateth with trembling Fear.”

Ritual
Roman.

§. 28. *Infallibility* (in *Rom. Rit.*) assures, that “the *Arts and Frauds of the Devil* to deceive and over-reach the *Exorcist* are innumerable;” and hath been so good as to acquaint us with *some* of them. And Mr. *Wesley* (to apply his own Expressions) is such “an *apt Scholar*, and has so perfectly learned the *Exercise of his Arms*,” that he is for the most part too cunning for the *old Sophister*. “Sometimes Satan will *bide* himself, and cease tormenting the *Patient*, to induce a Persuasion that he is gone.” Mr. *Wesley* was well guarded against this Trick.—“Sometimes he throweth his Prey on the *Ground*, and causeth *Convulsions*; that the *Exorcist* may cease from his *Conjuration*.” Here Mr. *White-*

Exorcism.

field was caught, but Mr. *Wesley* stood it out.—“ Sometimes he will let the Patient be *quiet*, and say, that *he feels no Pain*, and give no *Sign-of any Terror*.” This was the Case of the *possessed Woman*, who, when Mr. *Wesley* came to her, said, “ I am very well now : — Nothing ails me.” But Mr. *Wesley* went on with his Work ; and her *Possession* appeared plainly afterwards. — “ Sometimes, when the poor *Devils* are tormented with *Exorcisms*, the *Devils* will *promise and swear*, that they will go out *to-morrow* at such an *Hour*, in order to gain Time. This was the Case, in “ that surprizing Instance of the Power of the *Devil*, — when being afraid of Mr. *Wesley*, who was to come *to-morrow*, he made the Woman say, ‘ before Six in the Morning I shall be well.’ — “ Sometimes they lull the *Patient asleep*, and shew him *Visions*.” But Mr. *Wesley* seems not well aware of this Deceit. *Visions* are of better *Service*, than to own *them from the Devil*. — “ Sometimes *Satan* permits the *vexed Person* to say *Prayers*, receive the *Sacrament*, sign himself with the *Cross*, with other Acts of *Humility and Devotion*. Yea, what is more, he himself will say *some holy Things*. In which *Sheep’s Cloathing* he is not detected. But he can’t long *persevere*.” Mr. *Wesley* has several Instances of alternate Strains of *Rage and Blas-*

Wesley
5 Journ.
p. 86.

Wesley
4 Journ.
p. 66, 67.

Blasphemy, and of *Devotion and Submission*, in Cases of a *Possession*, particularly when the *Devil* says (speaking through the *Organs of the Dæmoniac*) “Come, go to ³ Journ. *Prayers, I will pray with you.*” We took P. 93. the Advice from *whomsoever* it came. Thus some Devils, who had grievously mauled St. *Xavier*, at length became calm and mild, were heard to say their *Matins*, and got through the *Choir-Service*, by way of *joke*.—“Sometimes the Devil is *stubborn*, or answering *fallaciously*; and then he must be peremptorily commanded, in the Name of *Jesus*, to speak the *Truth*, and be put to his *Oath*.” This Care was taken by Mr. *Wesley*; “I command thee, in the Name of the *Lord Jesus*, to tell if thou hast Commission to torment any other Soul? It was immediately answered, ‘I have.’—“Sometimes the *Devil* will tell *Truth*, or seem to yield in some Points to the *Goodness of the Exorcist*, in order to puff him up with *Vain-glory*.” How often this hath been the Case with Mr. *Wesley*, let his *Conduct* testify.—“Sometimes the *Devil*, (who never wants *new Tricks*) to hinder People from submitting to *Exorcisms*, and that he may not be *discovered*, will pretend *Distempers*, and counterfeit all the *Symptoms of a Disease* in the Sufferer; so as to deceive even the *Physicians*, and he makes the *Physicians themselves incredulous*;

Myfter.
Jefuit.
P. 41.

dulous ; a Sort of Men, who, if they can but think of some *natural Cause*, will always reject any thing *supernatural* ; alledging some *frivolous Reasons*. These Men ought to read such Books as the *Malleus Maleficarum*, &c. And the *Exorcist* must take care to have a Physician, in such Distempers, who is *of the same Opinion with himself*." Mr. *Wesley* accordingly has over and over cautioned the World against being ruled by Dr *Monroe*, and others of the *Faculty* ; shewing their *Ignorance* and *Inability*. But yet he has been wise enough to introduce his *Newgate Physician*, who was of *the same Opinion with himself*, to testify in his Favour." N. B. Dr. *Monroe*, and all other *Physicians*, are hereby admonished, that, instead of *Hippocrates*, *Galen*, &c. they immediately bespeak the *Malleus Maleficarum*, in two Volumes, Quarto ; as likewise Mr. *Wesley's Journals*.

The same *Admonition* is to extend to the *College of Physicians*, who are ordered to examine their *Licenciates* out of the said *incomparable Writings*. — Lastly, (though one might carry the *Comparisons* much farther) " Sometimes the *Devils*, as another *Impediment*, when the *Exorcist* knows the Case to be a *Possession*, will induce a Belief into the *Parents*, *Relations* and *Friends* of the Patient, that 'tis only *Humours* and *natural Distemper* ; and no *diabolical*

bolical Possession; that so no Regard may be had to the *Exorcist*, nor his Discipline be submitted to." This Artifice Mr. *Wesley* hath found in some of *his Followers*. "One ³ Journ. (for Fear of such a Fit) run out of the ^{PAG. 51.} *Society* in all *Haste*, that *she* might not expose herself." A young Woman sunk down P. 64. at *Rose-Green* in a violent *Agony* both of Body and Mind, and five or six Persons more; at whose Cries many were greatly offended.—The first that was deeply touched was *L—W—*, whose *Mother* had been not a little displeased a Day or two before, when she was told, how her Daughter had exposed herself before all the Congregation. The *Mother* was the next who dropped down, and lost her Senses in a *Moment*." The poor *Mother* paid for her Folly with a Vengeance. But due Care must be taken to prevent such evil *Surmisings*, and to countermine *Satan's Devices*.

I would advertise the *Reader*, that the Passages, (imputing these grievous Disorders to the *Devil*, and cautioning against his *Frauds*) which are not to be found in the *Roman Ritual*, *de Exorcizandis*, are every one of them in *Malleus Maleficarum*, Tom. 3. Page 225.—and especially, Tom. 3. Page 8.—But I can't be positive, whether Mr. *Wesley* copied out these Passages in order to make *Parallels*, or whether

whether *he* and the *Papists* act by mere *Sympathy*.

§. 29. But *Methodism* itself may justly be reckoned a *principal Cause* of these horrid *Sufferings*, or rather, the *efficacious Power* of their *Teachers*. They have related “their *Shriekings*, *Roarings*, *Groanings*, *Gnashings*, *Yellings*; *Cursings* and *Blasphemies*, and *Despairings*; *Tumblings*, *Convulsions* and *Contorsions*, as in the *Agonies* of *Death*, as out of the *Belly* of *Hell*; *Soul* and *Body* well nigh torn asunder;—Things terrible to behold, too horrid to be borne, and what *Words* cannot describe, &c.” These are their very *Words*. Let not the *Preachers* be startled. They are the *Cause*; (the best they can say is, the *instrumental Cause*) they confess it, and make it *Matter* of high *Boasting*, *Exultation* and *Triumph*.—

- 6 Journ. Mr. *Whitefield* says, “I had not prayed
P. 41. long,—but two of the *Women* fell down
P. 42, 44. into violent *Fits*.—At my *Preaching* *Thousands* cried out, some *fainted*, others cried out as in the *Agonies* of *Death*. Never did I see a more glorious *Sight*! — Some struck down pale as *Death*, others *sinking*.
7 Journ. — Mr. *Whitefield* preaching, one dropped
P. 12, 75. down as shot with a *Gun*. — The *Holy Ghost* enabled me to speak so, that one
Woman

Woman was thrown into *strong Convulsions.*"

Nor will Mr. *Wesley* lag behind, but be as *potent a Preacher* as Mr. *Whitefield*. "I ^{Wesley} ^{3 Journ.} ^{p. 23.} expounded: A Woman cried out in the *sharpest Agonies* of Spirit. — I expounded, — immediately one cried out with the *utmost Vehemence*, as in the *Agonies of Death*: Two other Persons seized with *Pain*, and constrained to *roar*; another as out of the *Belly of Hell*. — While I was ^{P. 42.} *preaching*, one, and another, and another *sunk to the Earth*. They dropped on every Side as *Thunderstruck*. — While I was ^{P. 50.} *enforcing* these Words, several *struck to the Earth*; — a little Boy the same; a young Man *sunk down*, as one *dead*; but soon began to *roar* and *beat himself* against the Ground, that *six Men* could scarcely hold him. — While I was ^{P. 58.} *earnestly inviting*, &c. some *sunk down*, others *exceedingly trembled and quaked*; some torn with a kind of *convulsive Motion*, in every *Part of their Bodies*, and that so violently, that *five Persons* could not hold *one* of them. — *Twenty-six* of those, who had been *thus affected*, &c." — While I was *speaking* three *dropped down as dead*; five others *sunk*, — in *violent Agonies*, — in the *Pains of Hell*, &c. — While I was ^{4 Journ.} *preaching*, a Wo- ^{p. 58.} man *dropped down*, struck as was *sup-* posed with *Death*, the Use of *all her Limbs*

quite taken from her." — *I preached at Weaver's-Hall. It was a glorious Time. Several dropped to the Ground as if struck with Lightning. Some cried out in Bitterness of Soul. In this acceptable Time, &c."*

These, among many others, are their own *Boastings* and *Exultations*, in their own Words.

Nobis non licet esse tam disertis.

And sorry I am, their *Breath is so strong*; that they can't *open their Mouths*, but out fly the most noisome and contagious Vapours. It puts one in Mind of a *Volcano*, belching out Fire, and making a dreadful Havock; or rather of some *Spiracles*, or *breathing Holes*, in many Parts of the Earth, which scatter a *pestilential Infection* upon all that come near. Such is "the famous *Grotta del Cani* in *Italy*, called the *poisonous Mouth*; the Steams whereof are of a *Mephitical*, or noxious Quality. When a *Dog*, or other Creature, is put into it, it presently loses all *Motion*, falls down as dead, or in a *Swoon*, the Limbs convulsed and trembling, till scarce any *Signs of Life* appear. — If the Animal be soon *snatched out*, and exposed to open Air, it soon *recovereth*." See *Chambers in Grotta del Cani*, or *Mead on Poisons*.

To

To know the Power of *Witches* in such Cases, we may look into the *History of Witchcraft*; “ A Man from a Look only of *Susanna Edwards*, fell a shaking, quivering, and foaming, and for half an Hour like a dying, or dead Man; and at last coming to his Senses again, he declared, that *Susanna Edwards* had bewitched him.” Vol. I. P. 244.
 Again, “ *Richard Dugdale* declared, that his Fits were through *Obsession*, and in a Combination which should never be discovered; — sometimes he would exactly tell what Things were done at a Distance, and even repeat the whole Discourse of Persons absent: — Sometimes he would sing *Psalms exactly tuneable*: — Sometimes howl, and be in *Convulsions*: — Sometimes he would lie on the Floor like a dead Man; when both the Doctor and Apothecary felt his Pulses, which did not beat; then they laid their Faces to his Mouth, to try if he breathed, but could not perceive it.—The said R. Dugdale also declared, that his strange Fits began at *Westly-Hall*, where an Appearance of a black Man grinned at him, and pressed very hard upon him, — that he had an Apparition all along the Way, as he went to *Westly-Hall*, and the Week after, &c.” Vol. II. P. 166.

Were our *Methodists* once to recover their Senses, they likewise would probably

give an Account, by whom they were bewitched, and where.

The Pope's Emissaries, who have written so many Volumes of *Satan's Power* of inflicting such *unaccountable Maladies*, allow also, that the *Saints* have the like Power of *causing Diseases*; and even of *putting in the Devil*, especially when in due Time they intend to *bring him out* again. *Thyræus, de locis infestis*, proveth this; and, among other Instances, mentioneth "St. Eligius, who gave the Devil Power over fifty of his own Flock: [The same Number that were so turmoiled in Mr. Wesley's Night-Scene] The Saint intended their Good; and therefore, being requested, he would not immediately relax their Punishment, but said, "Let them learn first whom they have chosen for their Master, before they are absolved from the Tyranny of the Devil." Mr. Wesley seems not willing to forego this Privilege of spreading such Miseries among his own. Nor do I envy him the Glory.

—Non equidem invideo, miror magis, undique totis,
Usque adeo turbatur agris.—

In the mean time, at least till his *Exorcisms* and *Cures* plainly appear, (to which I shall pay due Respect in their Order) I cannot but deem it the utmost Cruelty to
throw

throw so many miserable Creatures into the most *dreadful Fits, and Agonies horrid beyond Description*; and at the same time be himself in such a Flow of *Exultation*.

—*Risus abest; nisi quem visum movere dolores.*

Then he is all Joy;
And pleased the *Work of Satan* to perform,
Rides in the Whirlwind, and directs the Storm.

I have fallen, I know not how, into these Scraps of *Poetry*. But, that he may disentangle himself from a Sort of *Inconsistency*, may one seriously ask him the Question, *why* in some of his most terrible Operations, producing the most shocking Effects, it must be “ a glorious Time, an acceptable Time; and in other Instances, equally terrible and shocking, the Case is altered? For give me Leave to appeal to that *Nocturnal Roaring*, which he represents as the *Similitude of a general Massacre*. “ *Forty or fifty of those who were seeking Salvation, desired Leave to spend the Night together at the Society Room. Before ten I left them, and lay down. [He was wise enough to take care of One.] But I could have no quiet Rest, being uneasy in my Sleep; as I found others were too, that were asleep in other Parts of the House. Between two and three in the Morning I was waked, and desired to*
come

3 Journ.
P. 95.

come down Stairs. I immediately heard *such a confused Noise*, as if a Number of Men were all putting to the *Sword*. It *increased* when I came into the Room, and began to *pray*." — Two Things here indeed turn out to Mr. *Wesley's Advantage*; a Proof of the *Significancy of their presaging Dreams*; and a *sure Proof that the Devil was in them*. He observeth elsewhere, that another of his *Possessed* "*grew worse by Prayer, and her Pangs increased more and more.*" And his *Old Friends* say, it is "*a manifest Discovery, when the Party afflicted rageth the more at Prayers, Mass, Holy Water, &c.*" — But still the Question remains unresolved, why such an *Alteration in the Case*? "*O, Sir! I take Knowledge of you!*" *You* was *absent*, in your *Sleep*, and was not the *immediate Cause*; it was *not your own doing*; — any farther than giving them *Leave* thus to *seek their Salvation*; (and this, it seems, they must not do without your *Permission*) or as your *Institution* might of *Course* inspire them with a *Fanatical Rage*.

§. 30. This gives occasion to take a little Notice of such *Nocturnal Pranks, Mysteries at dead of Night*, when *regular and sober Persons* would chuse to be in their *Beds*. But,

Noctes

Noctes atque Dies patet atri Janua Ditis.

'Tis well known, what severe *Laws* have been made against *Night-Assemblies*, under *Pretence of Religion*, by *civilized Nations*; as Things *scandalous* in Practice, and *dangerous* to the *State*. And as well known, how early a *Stop* was put to the *Christian Love-Feasts*, and *Midnight Meetings*; by Reason of the *Ambition*, *Quarrels*, and *Broils*, with *other Evils*, which attended them. Mr. *Wesley* had better have prescribed a *Sleeping Draught*, or good *Feather Bed*, than have encouraged such *irregular Cabals*; when *Darkness*, *Watchings*, and *Enthusiasms* concurring, would naturally draw on those *ominous Dreams*, and *mad Consequences*. When (as *Sennertus* De Vigil. observes) "the *Humours*, and especially ^{cap. 1.} the *Blood and Bile*, are most *intemperately inflamed*, and cause *Vertigos*, *Deliriousness*, and *numerous Disorders*."

But the *Methodists*, being better than the *Primitive Christians*, have a *peculiar Blessing* at the most *unseasonable Hours*. "Our Lord, says Mr. *Wesley*, was gloriously present with us at the *Watch-Night*; ^{5 Journ. P. 33.} my Voice was lost at the *Cries* of the People.—The Service ends a little after *Mid-* ^{P. 35.} *night*. We have often found a *peculiar Blessing* at these Seasons." I hope he will
not

not bring for *Proof* the above-related Instance of his *Disciples* meeting between *two and three in the Morning*; which caused in him such *frightful Dreams*; when there was such a *confused Noise, as if a Number of Men were putting to the Sword*. These horrid Circumstances he hath determined to come *from the Devil*. Whether the *Candles were put out* doth not appear: he only says, “ he heard a great Noise, and that upon his coming into the Room, and beginning to pray, the Noise increased.” Nor do any other Evidences of *Heats and Commotions*, and *peculiar Blessings* appear, but *Screamings and Outcries*. What Sort of *wild Work* they were doing to create such a *Hellish Uproar*, God knows. But, from his own *Account*, we have the *Idea* of “ a *Cabal of Witches* meeting in the *Night-time*, adoring *their Lord*, who puts his *Mark* upon them with *intolerable Pain*,” as represented in the *History of Witchcraft*. And his *Night-work* resembles much more the *Nocturnal Revels*, and *infamous dark Mysteries* of the *Pagan World*, than any orderly *Assembly of Christians*. It carries a stronger Representation of the *Mysteries of Cotytto*, the *Goddeſs of Turpitude*; of the *Sacred Rites of Old Mother Cybele*, celebrated by the *raving Corybantes*, which were *immodest Mysteries of Nocturnal Assemblies*, in the *Caves of Mount Ida*, — or those

Vol. II.
P. 144.

Cyril.
contr.
Julian,
Lib. 6.

those *Enthusiastic Rites*, called *Orgia*, celebrated in the *Night*, and notorious for *Noise and Impurities*; wherein the *mad Bacchanalian Women* jumped about, *howling and shrieking*, till their *Heads* were giddy, and they *tumbled down distracted*." But *Leave* is granted; *Impulse* is stinging; and away they must march,

—*Qualis commotis excita sacris,*
Tbyas, ubi audito stimulant Trieterica Baccho
Orgia, nocturnusq; vocat clamore Cithæron.
 — *Comitatur euntem*
Et Pavor, et Terror, trepidoque insania vultu.

Whoever would see more concerning such *Nocturnal Mysteries* may consult *Livy*; where he will see "into what Lib. 39. *Convulsions and Dangers* the *Commonwealth* Cap. 8. was thrown, and what *execrable Vices* were committed in the *Nocturnal Assemblies* of the *Bacchanalians*, in their promiscuous Meetings of *Men and Women, Whores and Boys*. Into this *Religious Order* were they initiated by an ignoble *Priest and Prophet*, and entered into Vows of *Constancy and Secrecy*; especially as this *Master of occult Mysteries* had promised to *recover them from all Distempers*." *Dionysius Ha-* Lib. 2.
licarnassensis therefore must speak of ear- Cap. 19.
 lier Times, and the first Institution of their *Religious Rites*, when he boasts of the
 Y Romans,

Romans, "None can see among them (though their Morals are now corrupted) any *Enthusiastic Raptures*, any *Corybantic Furies*, any *private Meetings of Strollers*, any *Bacchanalian*, *occult Mysteries*, any *Night-Assemblies of Men and Women*, or any other *Monsters of this kind*."

Diction.
in Watch-
ers.

And yet after all, there is no Impossibility of one *peculiar Blessing* to Persons aiming at *Angelical Perfection*; if we should suppose them like those *Angels* called *Egregoræ*, or *Watchers*, in the pretended *Book of Enoch*: For (to borrow the Words of *Calmet*) "It was these *Watchers*, who espoused the Daughters of Men, and became *Fathers*."

§. 31. *Other Causes* besides have indeed been *suspected* of the extraordinary bodily Effects, and mental Disorders among our *Methodists*: And I have been put in Mind of what is called *Natural Magic*; consisting of a deep Knowledge and Use of certain *Natural Things*, (*Roots, Herbs and Plants, &c.*) which have *wonderful Effects*, and have often passed with the *Vulgar* for *supernatural Causes*. *Plutarch* mentions "a Shrub, called *Leucophyllus*, found at the *Celebration* of the *Mysteries of Hecate*, which drives People into *Madness*, and makes them *confess* all the *Wickedness* they have done, or intended." This same

same *Hecate*, they say, was the *Daughter of Night and Hell*, delighted in spreading *Torments* among human kind, and making *People mad*. *Pliny* mentions "the Herb *Halicacabon*, which makes *People delirious*, and is drunk by the skilful in *Prophecy*, because they would appear as mad, to confirm their *Superstitions*." This "*Halicacabi* is, it seems, a *Species of Night-Shade*, which infused in *Water* will (without giving any *Taste* or *Smell*) cause some *Diversion*, by making *People ridiculously mad* for a *Time*. Nor is the *Datum*, another *Species of Night-Shade* much different; of which, (according to *Garcias of Horto*) *Thieves* and *Cheats* mingle the *Flower* or *Seed* among the *Food* of those, whom they want to defraud; and whoever hath tasted it looseth his *Senses*, is forced into a *Fit of Laughter*; and freely permits the *Thief* to carry off what he pleaseth. See *Theophrast. Bodæi*, p. 1077. — My *Friend* told me also of the *Philtra*, or *Love-Potions*, which were designed to make *People in Love*, but had often been the Cause of *Madness*. He suspected something of this Nature in Mr. *Wesley's Love-Feast*, which raised that *tumultuous Cry* through all the *Congregation*, not of *Grief*, but of *overflowing Joy and Love*." And that "*Watch-Night Meeting*, when his *Voice* was lost in the *Cries* of the *People*;

Nat. Hist.

Lib. 21.

§. 1051

Journ.

P. 10-11.

P. 33.

besides the *mad Massacre-Scene*." I answered, this could not be the Case, because, if my Information was true, they eat and drank nothing but bare *Bread and Water* on those Occasions. He replied, that Mr. *Wesley* had professed, " I prepare, and give them *Physic*, myself, having for six or seven and twenty Years made *Physic* the *Diversiō* of my leisure Hours." And what *mingled Cups* might not a *cunning Man*, so well acquainted with *Nature*, prepare? What potent, *enchanteing* Drugs might not he infuse for his *Diversiō*? Seeing there are various *Drugs*, which will bring on *Distraction* for any Number of *Days*, or *Hours*; according to the *Quantity*. *B. Porta. Mag. Natur. Lib. 8.* That besides, the *Popish Priests* often blessed a certain Portion of *Bread and Water*, (not the *Sacramental*) for several good *Purposes*, and doing *Wonders*. But I replied, these were *Mysteries*, into which I never intended to be *initiated*, and should readily comply with any Request like that in *Petronius*; " I stretch out my Hands, and intreat, that you would not make a Jest of *Nocturnal Religions*; nor traduce the Secrets, which *all* the *initiated themselves* did not know." Or rather, I ought to become a Suppliant myself, and beg Pardon, that I may escape the *Threat* of *Canidia* against *Horace*,

Inultus

Inultus ut tu riseris Cotyttia?
Et Esquilini Pontifex Venefici,
Impune ut Urbem nomine impleris meo?
Oh! tu. (potes nam) solve me dementia.

Epod. 17.

§. 32. Others again, and not a few among Mr. *Wesley's* own Followers, have conceived those *strange Agitations* to be voluntary, mere *Dissimulation*, and counterfeit *Tricks*; some tumbling down and bowling to please their Master, or to be thought apt Scholars, and answer *Expectation* in the Process of *Methodism*, especially as they have been taught by both my Correspondents, how glorious a Thing it is to be *struck down*, and set a roaring. Which is a Sort of *Composition of Enthusiasm and Imposture*. But as far as those Effects proceeded merely from *Distemper*, or a *supernatural Agency*, we must grant it could not be *Fiction*. Mr. *Wesley* indeed hath confessed, that “the *Convul-*^{3 Journ.}
sions and Agitations of the *French Prophe-*^{P. 25.}
tes, (a similar Case) might be *Hysterical*,^{P. 23.}
or *Artificial*; that the *Spirit of Pride and Lies* was prevalent among his own Flock,
— and an *imaginary Inspiration*, — mere empty Dreams of a heated *Imagination*.
Mr. *Whitefield* too owns, “there is coun-^{5 Journ.}
terfeit Coin among them.” But yet due^{P. 71.}
Care hath been taken for the *Removal*, and
Prevention

3 Journ.
P. 59.

Prevention of such *unjust Suspicions* in the present Case. For “ a Day of *Humiliation* is appointed, says Mr. *Wesley*, to humble ourselves, and own, that *God* had justly withdrawn his *Spirit* from us, for our manifold *Unfaithfulness*; — and above all, for *blaspheming* his Work among us, imputing it either to *Nature*, to the Force of *Imagination*, and *Animal Spirits*, or even to the *Delusion of the Devil*. In that Hour some *fell prostrate to the Ground*.” —

Ibid.
P. 59.
P. 64, 68.

But this did not work a full *Conviction*. For soon after we find “ many *offended* at these *Tumblings, Roarings, &c.* and saying, they were sure *they might help it if they would*; — it was *all a Cheat*; — or only

4 Journ.
P. 14, 18

Nature, Imagination, Animal Spirits; —

P. 52.

they were sure none cried out but *Hypocrites, who pretended to be in Fits*.” But, however, “ many were *convinced*,” and the Refractory had *personal and woful Experience*, feeling it to their Sorrow: As will appear, when we come to their *Judicial Miracles*. One Instance I shall now subjoin. “ *J—n H—n, a Weaver,* —

Wesley
3 Journ.
P. 44.

a Man of a *regular Life and Conversation*, that constantly attended *Prayers, &c.* being informed that *People fell into strange Fits at the Societies*, he came to see and judge for himself. But he was less satisfied than before, and laboured above Measure to convince his Acquaintance, ‘ *it was a Delu-*

a Delusion of the Devil. But he was convinced; for the next Day, ' he fell off his Chair, and began screaming terribly, and beating himself against the Ground. Between One and Two I came in, and the Room being full of People, he cried out, ' Let all the World see the *just Judgment of God.*' He immediately fixed his Eyes upon *Me*, and cried, ' Ay, this is he, who, I said, was a *Deceiver* of the People. But God has overtaken me. I said it was all a *Delusion.* But this is *no Delusion.*' He then roared out, &c. We all betook ourselves to *Prayer.* His *Pangs* ceased, and both his Soul and Body were set at *Liberty.*"

St. Ignatius, whose *Life* Mr. Wesley Bartol. P. 444. says he hath read, will afford a *Parallel.*

" At Condom, a certain *Citizen*, in other Respects an *honest Man*, was above measure incensed against the *Society*, and the *Father* of it; so far from paying Ignatius the *Honours due to his Saintship*, that he charged him with *Disimulation* and *Histrionic Piety*: and would read the *Accounts of the Saint*, only to wrest them into *Hypocrisy*, or *Pieces of false History*, and thence proceed to his *Railleries and Scoffs.* The *Saint* looked down upon this his *Enemy*, as the *Physician* doth upon a Person in a *Frenzy*, and begged *Mercy of God* for him: And coming to him

him in *Venerable Majesty*, cast a most lovely Look upon him. The Man's Eye and Mind were so struck with this, that he *falls from his Bed, tumbles to the Ground*, begs Pardon for the *Injuries* he had done, makes a Vow of perpetual *Obsequiousness* to *Ignatius* and his *Society*; an *Obsequiousness* the more *sacred*, as he had been so *injurious*."

4 Journ.
P. 22-3.

The better to guard against this Surmise of *Diffimulation*, Mr. *Wesley* produceth this Case. "A Woman, who had been before much *tempted* of the *Devil*, sunk down as one dead. One could not perceive, by any Motion of her Breast, that she *breathed*, and her *Pulse* was *very hardly discernible*. A strange Sort of *Diffimulation* this! I wish those, who think so, would only *stop their own Breath and Pulse one Hour*, and I will then subscribe to their Opinion."—But, I doubt, this Argument will *very hardly* be allowed. For though he challengeth *any one to try*; and his Friends, the *Exorcists*, say, "'tis a sure Sign of a *Possession*, when a Person exerts such *Motions and Gesticulations*, as cannot be *imitated* by one that is *well*, and in his Senses;" yet *Physicians* will contend, that in some *Natural Distempers* People will be thrown into such *unaccountably strange and convulsive Motions*, and other *extraordinary Symptoms*, which no
Man

Man in Health can come up to. And why must the Trial be for a whole Hour; when he doth not say, that this Woman's Breath and Pulse were stopped *so long*? Therefore, although this *may not* be *natural Distemper*, yet it *may*. To produce a *similar Instance*. Sennertus (*de morbis a Veneficiis*, Cap. 3.) citeth a long Account from Cornel. Gemma, which will suit this, and other Cases, in Mr. Wesley's Journals. "An ingenious *Girl of Fifteen*, but something inclined to *Melancholy*, — fell into Fits of *Convulsions* and *Swoonings*; and other *Symptoms more violent than Hysterics*, — was ready to be *choaked*, — three or four Persons, the most strong, could scarce hold her: — Sometimes she felt a *Weight*, and sometimes a *Biting*; — after many Sufferings a Tumour arose in her Throat, and continued for a *Quarter of an Hour*, during which Time she remained *intirely destitute of all Pulse and Breath*; so that even a *Feather* applied to her Mouth would not move, and her Body was *stiff as a Statue*." And what the Issue? "The Girl was *cured*, not by the *Spiritual*, but *Bodily Physician*, by *Natural Remedies*."

But as *nothing will convince Philosophical Men*, they urge the Probability of *Disimulation* and *Cheat* farther; and, in Supply of *Parallels*, assert, that among the several *Popish Orders* there are always

some trained up to act a Part, and prepare Accomplices, who are to counterfeit Diabolical Fits, in order to bring on Exorcisms, and carry on the Trade of cheating silly People. And they can easily bring Proof enough to fill whole Rheams of Paper. Not to mention the famous Imposture of Martha, (cited before from Thuanus) or the execrable Story of Jetzer; the Boy of Bilson, or the Nuns of Loudon, (for which, see Bayle in the Article Grandier) and the like; — they may refer to several such Dissemblers, Cheats, and Counterfeits, in *Wierus de Præstigiis*.

Lib. 3.
Cap. 24,
25, 26.

One Story is of “ a Beggar, named Justus, who, to get a comfortable Maintenance, would lie at the Church-Doors, pretending to be possessed. Wierus saw him act his Part at Niemegen; making his Belly wonderfully swell; and then sink again; and throwing his Limbs and Face into unaccountable Distortions: His Wife and Harlot standing by him with an Iron Chain to bind him in his raging Fits. At length the Fraud was detected, the Man really seized, and put in Chains, where he confessed the Cheat, and shewed the Manner how he played his Pranks.”

Another Story is of one “ Hans Vatter, i. e. John the Father, who pretended that on St. John's Day he was enchanted by Nicholas Gottel, by drinking a poisoned Draught;

Draught; and that *Nicholas* confessed this at his *Trial*, where he was *condemned*, and afterwards *burned*. Hereby, he said, the *Devil* tormented him various Ways, bound his Body, Feet and Neck, with Iron Chains, and shewed him for a *Spectacle to all*. He added also *wonderful Phantoms, Apparitions and Spectres*. Every Thing he could not relate, but said, every Thing was *written historically in a regular Journal*; that the World might see *how cruelly the Devil had tortured and tore him*. Nor did he pass over his Custom of *Praying, hearing Sermons, and communicating*, and affirmed, that he had an *Impulse to preach Repentance*. Coming, in his *Course of Visiting*, to *Noringberg*, the *Magistrates* ordered him to be narrowly *watched and guarded*; when he would sometimes press to be gone, pretend *Despair*, with other Artifices. But being detained, he at length *confessed* that he never was bound by the *Devil*, but *made his own Chains*. In short, he discovered his whole *Art*, that his *Miracles* were mere *Lies*, and all a Trick to get a *Livelihood*. For which ample *Confession* his Punishment was mitigated, and he was only exposed on a *Pillory* for a *publick Spectacle and Derision*."

A third Account concerneth a *Girl of about twenty*, well habited, but with a fierce Look, who was going to *St. Hu-*

bert, to be freed from the Yoke of Satan. She was furnished with *Letters Testimonial*, to obtain *Provisions* on the Road; and was attended by a *Monk* about thirty, because the *Devil's Assaults* were less terrible in *his Presence*; and for this Reason she confessed, that he was her Companion in Bed. She was thought to be *Epileptic*. And the *Monk* boasted, that by three Words he could make a horrible Spectacle of her." [If that be the proper English of the Words, *Se tribus verbis posse horribile in eâ spectaculum excitare.*]

After a fourth Account of the same Nature, but greater Wickedness, we have an Account of one "*Bartholomæa, a Servant Maid*, who, when *Mass* was said in the *German Tongue*, contrary to Custom, and the *Hymn*, '*Glory be to God on high*,' began, became immediately *Ecstatic*, as if seized by the *Devil*, and raised a grievous Disturbance. But when the same was sung in *Latin*, she was not affected. Her *Mistress*, a prudent Matron, promised the Maid to cure her, if she would come into her Chamber. The Maid came; the *Mistress* repeated the *Hymn* in the *German Tongue*. Instantly the *Fits* return; and the Maid, observing a proper Place to fall in, was thrown violently on the Ground. The *Mistress* presently takes up her Coats, and (assisted by her *Daughter*, who held the Maid

Maid down) makes an *Impression upon her Posteriors with several smart Strokes of a Rod*; which threw the Maid into *unfeigned, horrible Contorsions*. For, as *Hippocrates* says, ‘*Extreme Distempers require extreme Remedies.*’ After this she could hear the *Hymn without any Commotion*, except what arose in her Mind by being *twitted*, whenever she went abroad, by some *unlucky Rogues*, who would gather about her, and sing the said *Hymn* in her Ears. The *Maid*, says *Wierus*, *confessed to me*, that she was *perfectly cured* by her *Mistress* in this Manner.” So much from *Wierus*. My *Philosophical Friends* highly commended this Method of drawing a little *Blood in the lower Parts*, by *Way of Revulsion from the Head*; adding, that it might be no bad Remedy, if some *more Cheats* of this Sort (for Instance, the *Methodist-Teacher*, who fixed the Day for the *Day of Judgment*) in order to carry the *Revulsion* still farther from the Head, were *laid by the Heels*. But I told them, *Persecution was a wicked Thing*. And yet I might observe, what the *Exorcists* affirm, “that the *Devil* may sometimes be drove out by *Scourging*, a *Cudgel*, or *Box on the Ear*; especially when he will not yield to *sacred Remedies*.”

Thyræ.
Dæmon.
p. 170.

But if I may speak my Mind *freely* concerning the *horrid Yellings, Convulsions,*
 &c.

Answer to
Church,
p. 43.

&c. among the *Methodists*, my real and sincere Opinion is this: "That, though there is Reason to suspect *Dissimulation* and *Counterfeit* in several Instances; yet, that the greatest Part of their Sufferings is *involuntary*; they cannot help it." Some *Light* will be given to this Matter in the next Section. And I readily subscribe to what Mr. *Wesley* hath owned; "I look upon some of these Cases as wholly *natural*; on the rest, as *mixt*; both the *Disorder*, and the *Removal*, being partly *natural*, and partly *not*." What he precisely meaneth by these *Mixtures*, or in what *Respects* the Disorders were *not natural*, I leave him to declare. But if the poor Creatures must be put to the *Torture*, and have *Pains and Agonies* inflicted on them, above all *Description*, too horrid to be borne; I must confess, I see little Difference, whether they are *Be-devil'd*, *Bewitch'd*, *Bejesuit'd*, or *Be-wesley'd*.

§. 33. It were now Time to bring on the *Cure*, the *Removal* of these dreadful Calamities. But there is no passing over a *Circumstance*, the most surprising (I think) and unaccountable in the whole Dispensation of *Methodism*. I mean the violent *Screamings*, *Contortions* and *Agonies*, and *Tumblings*, of such a Number of Persons, all
at

at one Time, by *Sympathy*; or quickly after one another, by *Contagion*.

Mr. *Wesley* giveth this Account of the ⁴ Journ. State of his *Society*: “ *If one Member suf-* ^{P. 37.} *fered, all the Members suffered with it.* So strange a *Sympathy* did I never observe before. Whatever considerable *Temptation* fell on any one, unaccountably spreaded itself to the rest; so that exceeding few were able to escape it.” What *Sort* of *Temptations* he intends, I know not. But the Words suit well with his Accounts of their *common Roarings* and *Yellings*, *falling to the Ground* Heaps upon Heaps, in wonderful *Agreement*; and the *Infection* catching others with surprising *Quickness* and *Rapidity*. “ One, and ^{Wesley.} another, and another sunk to the Earth. ³ Journ. They dropped on every Side as *thunder-* ^{P. 42.} *struck*.—Three Persons almost at once sunk ^{P. 44, 46,} down as dead. — Many fall to the Earth ^{50.} exceedingly trembling. — Several drop down, roar, beat themselves against the Ground, &c. insomuch that all the House (and all the Street for some Space) was in an Uproar. — Some sunk down, some ^{P. 58, 59.} trembled, some torn with *Convulsions*; another dropt down in a violent *Agony*: — Twenty-six of those, who had been thus affected.—One before me dropt down as dead, and presently a Second, and a Third. Five others sunk down. — Seven
or

3 Journ. or eight Persons at once.—No sooner had
p. 61-65. Mr. *Whitefield* begun, than four Persons
funk down close to him. — Seven or eight
constrained to roar. — A young Woman
funk down in a violent Agony, — five or
fix others.—eight or nine more ; — a Girl,
and her Mother, who lost her Senfes in
a Moment. — Four Persons almost in the
same Moment. — Roarings of a Number
at once, as if all were putting to the
Sword.” —

These, and many more such sudden
Blasts, and wide-spreading *Contagions*, we
have in one of Mr. *Wesley's Journals* ; who
must have the Heart of a *Stone*, not to *feel*
the Misery ; and the Heart of a *Tyrant*, or
Inquisitor, to *rejoice and triumph at it*.
And what shall we say to these Things ?
Or how *account* for them ?

I take it for granted, that we are not
sufficiently acquainted with the *Constitu-
tion of Nature*, and the *Laws of the Cre-
ator* ; particularly not with the *human
Frame* ; how *Soul* and *Body* act upon *each
other* ; how *other* Beings and Parts of the
Creation may act upon *either* ; — and es-
pecially in a *distempered State* ; a Disorder
of Mind, or Body. More Knowledge is
necessary towards *accounting* for every
Kind and Degree of *Infection*. In general
we hear much, and no doubt truly, of
Contagions communicated by the *Air* ; by
the

the *Eye*, the *Voice*, the *Touch*, the *Breath*, *Effluvia* and *Vapours* consisting of *subtle Particles*, and of a very *penetrating Nature*. In *Distempers* (besides those universally allowed to be contagious) *Epilepsies*, *Convulsions*, the *Chin-cough*, &c. are by many brought under this *Class*; and, perhaps many more Disorders, both of *Mind* and *Body*, are of the *catching Kind*, than is commonly admitted. It hath been observed of *Superstition*, and *Enthusiasm* in particular, that they are very *catching and infectious, running like wild Fire from Breast to Breast*. That the *Affections* and *Passions* of the *Mind* cannot only change a Person's own *Body*, but make Impressions upon another, so as to give, or take away, divers *Diseases, mental and corporal*; and that a corrupted and polluted *Imagination* is capable of corrupting and polluting the *ambient Air*; so that those who suck it in shall be thrown into the *same Malady*.

Thus 'tis affirmed in *Plutarch*, " I pro- Sympos.
 nounce it confidently, that all the *Passions* Lib. 5.
 of the *Soul*, being well rooted, will in- Qu. 7.
 duce evil Habits, and being moved on any
 Occasion will carry Persons, even against
 their Wills, into these natural and familiar
Affections."

Nor will it be thought strange, that the
Contagion should have a *quicker and stronger Effect*, when it catcheth Persons of

weak Heads and Understandings ; or of weak, sickly, tender and delicate Nerves and Spirits, which are so easily affected. Nor is it strange, if this should be *much more* the Case ; when the *Company* are of the *same Cast and Complexion of Body, and Turn of Mind ; the same Temper and Dis-temper.* The least Spark falling upon Persons already heated will soon rise into a Flame. To make use of Dr. Hartley's Sentiments ; "*Enthusiasm* may be defined, a mistaken Persuasion of being *peculiar Favourites with God.* — This works generally in Persons of strong Fancies, and little Judgment, especially where there is a natural Disposition, and that fermented by Disease. — The *convulsive* Motions are apt to return of themselves ; — and *seeing* a Person in *Convulsions* is apt to occasion them in Persons of *nervous and irritable Frames.* — And there is Reason to believe, that some *Enthusiasts and Impostors* have been able to throw themselves into *Convulsions* by a *voluntary Power* ; and particularly, as it seems, by introducing *strong Ideas, and internal Feelings.*"

This *contagious Communication* may be illustrated by the Case of Persons *bit by the Tarantula* " a venomous, Italian Spider, whose Sting causes the same *Appearances* with the *Hysterical Affections.* The Disorder is sometimes counterfeited by
wanton

wanton Women, but is often a *real Malady*; the *Person bit* being seized with a Difficulty of Breathing, universal Fainting and Trembling; — and growing by Degrees melancholy, stupid, and strangely timorous. The only Cure is *Music*, which sets all the *Patients a Dancing*. At the first Sound they begin to move their Hands and Feet, and soon dance with wonderful Vigour. In the mean time they lose in a manner the Use of all their *Senses*, do many ridiculous and foolish Tricks, talk and act obscenely and rudely; — and, at the same time, can't bear the Sight of any Thing *black*; in general are *Phrenetic and delirious*. But by a Continuance of the *Music* they are *sweated and agitated* into Health. — We may allow somewhat to the determinate Force, and particular Modulation of the trembling Percussions of the *Air*, made by the musical Chords upon the *Elastic Fibres of the Brain*. — This we see in the common Experiment of two *musical Instruments*, tuned both to the *same Pitch*: The Strings of the one being *struck*, the *correspondent Strings* of the others will sound." This from Dr. Mead's Account of the *Tarantula*. See also *Chambers*, in *Tarantula* and *Tarantismus*.

Accordingly, as one and the same *Maggot bites the Methodists*, who are much

of the same Complexion of Body, and Turn of Mind ; the same Effects are equally produced in all. They are a Sort of *Unisons*, screwed up to the *same Key* ; one being *struck*, the rest answer to the *given Note* ; and by that Propagation, (or some secret *Sympathy*), are *struck in the same Manner* ; and all are seized, as soon as they are worked up to the *same Degree of Enthusiasm*.

Of the same *contagious Nature* is what is called *St. Vitus's Dance* ; imputed by some to *Hysterics, Convulsions, &c.* This Distemper raged much in *Germany* ; seizing most Sort of People, especially the *Vulgar*, who in great Numbers became horridly furious, running about roaring, foaming, till their *Breath* failed. This happened particularly when they *visited St. Vitus's Chapel* ; and might be thought a just Punishment for their loving a *false and wicked Religion*, had not their *Cure* followed by *Prayer to St. Vitus*.

Edi.
Gerran.
Tom. I.
p. 530.

In the *Dialogue of Plato*, called *Ion*, *Socrates* egregiously derideth that *vain Creature* ; “ who pretended an Ability, above all Mankind, to explain *Homer*, and inspire others with his Knowledge ; for which he deserved a *Golden Crown*. *Socrates* observes, that the *Enthusiastic Fury of a Poet was not an Art*, but *Divine Imitation* ; which, like the *Load-Stone*,
not

not only *draweth Iron*, but communicateth the same Quality through a whole *Chain*. And thus a *Divine Seizure* shall run through a whole *Series of Enthusiasts*, as it were by Sympathy; one catching it from another. All speak most *divinely*, when they are *out of their Senses*, and, like the *Corybantes* and *Bacchinals*, are instigated by *Madness*, by an *Obsession* of their *peculiar Deity*. His Words and Gestures, his Tone and Modulation alone strike them, one after another; to all *other Rites* they are immoveable."

In *Lucian, de Syriâ Dea*, we have an Account of her *Mysteries*; wherein "those, who carry the *Image of their Deity*, are whirled about as with a *Vertigo*, the *Deity* leaping from one into another. In these *Mysteries* attend a great Number of *Holy Men*, and *furious Fanatical Women*, for the Sake of *Prayer*. The *Priests* begin the *Ceremony*, and while they are celebrating the *Orgia*, making horrid Noises, cutting themselves, &c. the *Fury* presently seizeth the rest, and many, who came only as *Spectators*, are acted in the same Manner."

Besides these *Mysteries*, (which may be reckoned as Types and Shadows of *Methodism*) some *common Incidents* in Life may farther illustrate the Case of a *contagious Propagation*. Upon seeing a Person *yawn*,
others,

others, not disposed to it before, are set a *Yawning*. The hearing a *grating Sound*, or seeing another eat *crabbed Fruit*, is apt to set our own *Teeth on Edge*.—How often are People *frighted*, (even by Persons in a *Joke*) into *Distortions*, *Convulsions*, and other grievous Disorders? Or, perhaps, thrown into *Madness* by some affecting Object of the same Nature?—In Distempers, *Small Pox*, *Plague*, &c. how often, and easily, will *Fear* alone draw the Infection; or seeing another, tho' at a Distance, with the *fresh Marks* upon him? Deep Cogitation upon the Distemper bringing the Distemper, and *Imagination* hatching the very Malady, on which it sat Brooding.—How strong is *Imagination* in Women with Child? And how common, when disappointed of what they have *longed* for, or upon seeing some *monstrous Object*, to catch the *Impression*, and communicate to their Children the same *Marks*, which were the Object of their *Desire*, or *Aversion*? Even *strong and healthy Persons*, by some *miserable Spectacle*, will sometimes grow ill, and their Constitution suddenly be altered by an Emotion and Alteration of the Spirits, Humours and Blood. Much more then will a *diseased Body or Mind*, be thrown into a bad Condition, even by a small Incident; and *dismal and tragical Objects* must

must have a powerful Effect, and stick close to *weak Spirits and melancholy Tempers*. Why therefore should not Vapours and Effluvia from a *Methodist*, (supposed to be *inspired, or distempered, or possessed*) work themselves into the Breasts of the *By-standers*, and *communicate similar Effects*? Why should not *Hope, or Fear, or Expectation*, of what they are taught to expect, added to *Sight and Feeling*, naturally cause the same *Marks and Deformities*, upon which their Mind hath been so intent? In general, why should not the *Contagion* sweep away all before it?

— Cur non stimuletur, eatque

Per cognata suis exempla furoribus Ino?

Metam. 4.

430.

§. 34. As to particular Instances of this *contagious Nature*, I shall select a few from *History*. *Lucian* relates “ a Disease seiz- ing almost all the Citizens of *Abdera*; a Sort of Fever, which had a very ridiculous Effect. They were all instigated to a loud *Roaring*, singing Scraps of *Tragedy*, and especially out of the *Andromeda* of *Euripides*,

Vol. II.

Pag. 1.

Ed. Amst.

1743.

Cupid, *Prince of Gods and Men*, &c.

The *Enthusiasm* continued during the Heat of the *Summer*, but left them at *Winter*.”

Laurent.

Mall.
Malef.
Tom. 2.
Part 2.
P. 63.

Laurent. Ananias says, "Those *Infernal Harpies*, the *Devils*, so defile and infect the Places they haunt, that all, who come near them, shall run *fanatical and mad*. As it lately happened in the *Orphan's Hospital at Rome*; where in one *Night more than fifty Girls were possessed*." — Something like this was the Effect of the *charming Bourignon's Institution*. For "in an *Hospital of poor Girls*, whom she *charitably governed*, she discovered them *all to be Witches in exprefs Compact with the Devil*."

Solid.
Virt.
Introd.

These Accounts may not perhaps in all Respects agree with the Case of Mr. *Wesley's Patients*. That *Popish Fanaticism* must run *Parallel* to it, I was persuaded in my own Mind, but could not be fully satisfied, till I met with some Cases in *Wierus de Præstigiis*, which come up to

Lib. 3.
Cap. 9, 10,
11, 12.

a complete Comparison. "Wonderful and horrible was the Vexation of some *Religious Nuns at Wert*, seized by the *Devil*, who, by Means of some *Salt* brought to them by an *old Woman*, were grievously tormented; some with *Laughing Fits*, some *horridly convulsed and contorted*, or lying down as *dead*. These Tortures continued among them in the *Nunnery* for three Years."

"A Case not unlike was that of some *Virgins consecrated to the strict Rules of St. Bridget*; who were tormented in divers strange Manners,

Manners, leaping about, and screaming out horribly, their Jaws contracted, &c. The Cause of this Tragedy was imputed to a *Virgin in Love* with a young Man; but her Parents thought it an *unsuitable Match*. While she was in this Anguish, the Devil appeared to her *in the Shape of that young Man*, persuading her to be a *Professed Nun*. She complied; and no sooner was *cloister'd*, but *struck with a Fury*, she became a *horrid Spectacle* to all, in various Respects. And the Evil, as by *Contagion*, passed into many others of the *Nuns*."—Of the same Nature were the *monstrous Convulsions* of all Kinds inflicted by the Devil upon the *Virgins* in the *Nunnery of Kentorp*, which seized them once a Day, or oftener, continuing sometimes for several Hours. Some of them in the *Accession* of the Malady, on Account of the *Convulsions* of the Spiritual Parts, and the Tongue, could not *speak*. They were not equally torn; but some more, and some less. But this was *almost universal*, that when *any one* of them was seized; the *rest*, though in *separate Apartments*, *bearing* only the tumultuous Noise of the former, were tormented in the same miserable Way. In order to discover the Origin, Increase, and tragical Issue of this Calamity; and to prevent other such Attempts and horrible Vexations of *Satan*;

I shall truly relate, in few Words, what upon diligent Enquiry I received from *Anne Lemgou's* own Mouth, a *sensible Virgin*, and one in this *Nunnery*. ' She was first taken with a Pain in her left *Hypochondrium*, and being deemed *Epileptic*, was sent to the *Monastery of Nonbert*, to drink out of *St. Cornelius's Scull*; whereby the *Nuns* told about, but falsely, that we was *better*. Afterwards growing worse, together with *other Nuns*, they went to the *Conjurer*, who told them, they were bewitched by *Alice Kamentz*. The *Devil*, taking a Handle from this, began tormenting them with *manifold Convulsions*, tumblings on the Ground, depriving them of their *Senses*, making them bite and beat one another; so that they seemed *not to be in their own Power*. *Anna*, in her *Fits*, spoke as if another spoke through her: She understood what she said, but, after speaking, intirely forgot it. When she would pray seriously, she was so hindered by the *evil One*, that she could *not move her Tongue*. But whenever she run over her *Beads* without Thought and Attention, she did it with Ease and Pleasure; *Satan* not hindering her. If a good Person spoke to her, she seemed as punished by the *Devil*. But if *other Women* talked to her of *ludicrous Matters*, she was wonderfully pleased. When she was *exorcised*, she seemed

seemed to vomit an incredible Quantity of Blood, but felt no Hurt. But this was common to all the Virgins thus possessed by the Devil, that, together with irregular Pains, they had a creeping Sensation under the Soles of their Feet, as if burned with hot Water. The Devil was used to speak frequently, and much out of the Mouths of the younger Girls, when deprived of their Senses, and terrify them with Visions, and appearing to them in divers Shapes. As to Anna herself, when her Parents had taken her out of the Nunnery, and she had taken a firm Resolution never to return to it, but to serve God out of it in a sounder Mind; the Calamity was at an End." This certainly was an excellent Remedy. And yet Enthusiasm had such hold of her, that " whenever the Mother Abbess sent her but a Letter, all her Body was in a Horror, as if she was relapsing. At length she married, and felt no more of her Disorder. She added, that Alice Kamentz herself would sometimes be, as it were, Epileptic, and talk senselessly; and the Nuns concluded, she brought this Evil on herself, that she might not seem to have bewitched others. Hence they imputed their Torments neither to God, nor to the Devil, but to Alice Kamentz." — Wier relates farther, " how the Contagion soon caught the neighbouring Towns and Villages, especially

pecially five Persons, whom a *certain Preacher* had taken into *his Chamber*, in order to guard them against the *Devices of Satan*." He relates too some other Cases of this *infectious Nature*, which can't decently be transcribed.

These several Circumstances so exactly tally with Mr. *Wesley's Patients*, I think, in every Particular, that they stand in need of no *Application*. Nor is it necessary to determine precisely, *who, or what, is the Cause*. *Popery and Methodism* are agreed as to *Matter of Fact*; which is my proper *Business to shew*. One Piece of *Advice* however, in Dr. *Wier's Words*, I would inculcate for *avoiding contagious Company*.

Lib. iv.
Cap. 29.

" If a Number of People should be thus possessed in the same Place, (as is usual in *Monasteries*, particularly of *Virgins*, whose *Organs* are most exposed to *Satan's Pranks*) before all Things Care should be taken to separate them, and send each to their *Parents and Relations*; and not leave them to *Superstitious Priests and Impostors*, in Hopes of a Cure from their pretended *Ceremonies*; or think by *absurd Rites* to drive away the Devil, who does but laugh at, and delude them.—Young Persons especially should never be admitted to these horrid *Spectacles*, lest being frightened with the *Uncommonness and Violence of the Torments*, they should contract the Evil themselves."

On

On the contrary, Mr. *Wesley* is labouring heartily to bring as many such together as he can, especially of the *younger Sort*; and to see them groaning, convulsed, struck to the Ground, and striking others down in Heaps, by *Sympathy*, or *Contagion*; and the more the better:— This is *his peculiar Business, his Trade, and his Joy*. This *Article* therefore I conclude in the Words of *M. Casaubon*; “ To commend this to Enthuf. ordinary People, and to *Women* especially, P. 171-3. is to persuade them to *Madness*, and to expose them to the *Illusions of the Devil*, always ready to take such Advantages. The Use of *this Theology* doth most properly belong to *Jesuits*, and *Jesuited Politicians*; who have no better Way to bring their Designs to pass, than by the Hands of those, whom they have brought up to these *mystical Arts*; who, besides their common Obligation of *blind Obedience*, by long, forced, *wild Contemplation*, are become *ecstatical*, *i. e.* fitted for any *desperate Attempt*. — Let others admire *Witches and Magicians* as much as they will; I honour and admire a *good Physician* much more, who can (as *God's Instrument*) by his Knowledge of *Nature*, bring a Man to his *right Wits* again, when he hath lost them; and I tremble (*Homo sum; humani nihil a me alienum puto*) when I think that

one

one Madman is enough to infect a whole Province."

§. 35. This Case of *Sympathy and Contagion* may perhaps receive additional Light, by considering *what Sort of Persons* are most likely to fall into *Enthusiasm*, particularly that of *Methodism*; and consequently into these *dreadful Disorders and Torments, both of Body and Mind*. This shall be done partly in my own Words, partly by their *Pagan and Popish Allies*, and partly by their *Quondam Favourite Mr. Law*, in his *Treatise of Regeneration*; for which he has incurred *Mr. Wesley's Indignation*.

(1.) *Young Persons, Boys and Girls*. These being arrived neither to *Ripeness of Reason*, nor *solid Constitution of Body*, are easily moved by *Hopes and Fears*; are *credulous*, soon possessed with *Stories of Witches, Apparitions, or any Thing marvellous*; *soft and ductile*, fitted to receive any *Impressions*, to fancy *Visions*, to receive *Infection*; in general, from a *Tenderness of Frame easily struck down*, or prepared to follow others by *Imitation*. Hence we hear so often of "*young Boys and Girls, and Children, in the Methodist's Journals, grievously distressed for their Souls, crying out in Faith, dropping down, &c.*" Hence their Account of the *Lord's*
reveal-

revealing himself to a Girl of about seven Years old, in an amazing Manner; so that, wrapped up in his *Spirit*, she sunk to nothing, prophesied; with many such Instances of the *out-pouring* of the *Spirit*.”

See En-
thuf.
Part I,
p. 77.

— Hence “ that idle Boy, *John Woolley*, *Wesley* thought there was never in the World such a wicked Child as himself; after he had heard Mr. *Wesley*, the *Devil* set upon him with all his Might, but suddenly he is surrounded with an inexpressible Light; and says, ‘ though I am not in *Heaven* yet, I am as sure of it, as if I was;’ and afterwards *Christ* came and talked with him. He lived some Months above thirteen Years.”—Hence, “ several were constrained to *roar aloud*, and these generally not young, as in most other Places; but either middle-aged, or older.”

Journ.
p. 27.

Ibid.
p. 78.

It might here be observed from Variety of *Histories*, that *Witchcraft* and *Magic* have the most powerful Effects upon *Children*, who are usually the *Subjects* of their Operation and Cruelty.

Plutarch mentions it as something extraordinary, “ that the *Thibii* near *Pontus*, by a Look, Breathing, or a Word, would fascinate not only Children, but Persons of full Age. Whereas only *Children*, of a tender and moist Constitution, were usually thus affected, these Effects seldom happening to solid and compact Bodies.”—

Sympos.
Lib. 5.
Qu. 7.

Parti-

Apolog.
Cap. 23.

Particularly as to young Persons, *Tertul-
lian* tells us, that the "*Heathen Magi-
cians*, among other *miraculous Impostures*,
were wont to knock down and stun Boys to
make them prophesy." [*Pueros in eloquium
Oraculi elidunt.*] i. e. says *Rigaltius*, "*con-
sternunt*. For being *enchanted* they fell
down, as *Epileptic*; and afterwards having
lost their Senses, they spoke oracularly, and
uttered Prophecies." Accordingly, *Apu-
leius*, (the famous *Platonist*, one initiated
into the great *Mysteries*, and suspected of
Sorcery) was formally accused of *Magic*,
as having drawn the *Affections* of a rich
Woman by *Incantments*, and also being
used to strike down a Boy flat on the *Pave-
ment*, and deprive him of his Senses, for
magical Purposes. And how doth he de-
fend himself? He owns the *Fact* of the
Boys falling before him, as in a *Fit*. But
pleads partly in Defence of *Magic*, as fore-
shewing the Mind of the Gods, by *Miracles
and Divination*; partly by denying that he
made use of any wicked Kind of *Magic*;
and partly affirming, that the Prostration
of the Boy was not from *Incantment*,
but *Disease*; and nothing but mere *Epi-
lepsy*. He brings, however, Instances of
enchanted Boys, from great *Authorities*, who
foretold Things *miraculously*. But whe-
ther this could really be done, he will
neither confess, nor deny."

Apul. Edit.
Delphin.
Paris.
p. 446,
450, 473-
490.

Our

Our *Methodist Teachers* acknowledge and boast, that “ their young *Disciples* are often thrown to the *Ground*, become *senseless*, are *illuminated*, *prophetic*, &c. and that either by the *Operation of Satan*, or *themselves*.” If this be true; it certainly comes near to *Sorcery and Magic*. They may be allowed whatever may be pleaded in Favour of *ancient Magicians*; but their *best Plea* would be to prove the Case *Epileptic*, or some similar *Distemper*.

(2.) The next Persons thus affected are *Women*; who, (notwithstanding some *Exceptions*) may, without Offence, be called the *weaker Vessels*. They are not, however, my own Expressions, but those of *Exorcists*, and others of the *Papacy*, and even *Female Saints*; who describe “ the *Sex* as weak, vain, full of *Curiosity*, and *Lovers of Novelty*, easily gained by a *Shew of Piety*, and especially any *Fraternities* setting up for some austere *Reformation*: These *Qualities* making them fit *Organs of Satan's Illusions*, and most exposed to *Superstition and Enthusiasm*.” — “ Some Mall. Malef. Tom. I. p. 181. think themselves tormented by the *Devil*, when 'tis only *Imagination*; and this in *Women* more than *Men*, because more timorous, and more susceptible of *imaginary, marvellous Appearances, Visions and Revelations*; their very *Nature* being of an easier and softer *Impression*.” — “ *Fa-*
C c ther

Franc.
Annal.
Jesuit.
p. 274.

ther Francis Goncius had the Honour of extirpating a spreading Hypocrisy among the *Women*, who were governed by a *simple, or malicious Presbyter*. As the *Sex*, in order to gain an Opinion of Sanctity, is obnoxious to Illusions and Fictions; some pretended *Raptures* and *Sights* of the *Damned*, and the *Blessed*; some in *Torments*, and to be rescued only by the afore-said *Presbyter*. These Illusions being extinct, *F. Francis* warmed them all into a religious Devotion towards *St. Ignatius*, and *St. Xavier*." — *Picus of Mirandula* (Lib. 9. *de Prænot.*) concludes, that the Gift of *propheying* was granted to *Women* rather than Men, because the most *foolish Sex*." — *St. Teresa* confesseth, that "*Deceivings in the Monasteries* are most among the *Women*, whose Nature is weak, and their Self-Love very subtle, and they are deceived of themselves." She says, "However, (for the Honour of the *Ladies*) that in these *Monasteries* the *Favours of God* to *some* are very great; astonishing the Spectators by *Rapts, Visions, Ecstacies, &c.* — I have known some, who wanting but little of quite losing their Judgments, are yet *so humble, &c.* and desirous of suffering their *Purgatory* here to escape it hereafter." — If we look into profane Antiquity, we find enough of the *Bacchanalian Women, &c.* The *Pythian Priestesses* were

Life.
Vol. II.
p. 82, 85,
102.

were so *enthusiastically* mad in delivering the Oracles, and were so *violently torn and convulsed*, as sometimes to *die* upon the Spot.

—If we look into *Ecclesiastical Heresies*, we find the Dance began by *Sim. Magus* with his *inspired Prostitute, Helena*; and that not only *Montanus* had his *Priscilla* and *Maximilla*; but almost *all* made use of *Women* as the *fittest Organs for Inspiration, Prophecy, Vision, and every Delusion*.

—*Sulpitius Severus* in his *sacred History*, [those, who have not the *Book*, may consult *Bayle* in the Article *Priscillian*] gives this Account of *Priscillian*. “He was vehement, restless, eloquent, learned, ready at Logic and Disputations. Happy indeed, had he not corrupted the best Capacity by an evil Application; for he had many good Qualities of Mind and Body. He would watch long, bear Hunger and Thirst; not covetous of Wealth, and very temperate in the Use of it. But the same Man was the *vainest* of Mortals, puffed up beyond Measure on account of his worldly Knowledge, and besides was supposed to have practised the *magic Arts* from his Youth. When he had broached his *pernicious Doctrine*, by his Art of Persuasion, and crafty Insinuations, he enticed into his Society many of *Nobility*, and more of the *Populace*. Moreover, the *Women* being fond of *new Things*,

unstable in the *Faith*, and of a boundless *Curiosity*, flocked to him in *Troops*. For, by carrying a *Shew of Humility* in his Face and Habit, he had contracted a general Reverence." He is likewise described, as "rash and headstrong, patient of Hardships, of a doubling Genius, crafty and beguiling, eloquent, but very mad." — He was instructed and assisted by *Agape*, an honourable Woman, in carrying on the *secret Mysteries*; and she was the *Mother* of the *Agapetæ*, or *Love-Feasters*; whose Rites became by Degrees so very scandalous, that St. *Jerome* tells *Oceanus*, "you are exposed to the Teeth of Detractors, unless you dismiss the *Assemblies of the Agapetæ*." — It may be added, that *Priscillian* and his *Followers*, though in the Sink of Corruption, yet assumed high Claims to *Knowledge*, *Illumination* and *Perfection*. — If we descend lower into *Popish Artifices*, we see these *Saintesses* in Abundance, according in all Things with *Methodism*; as the whole *Comparison* hath shewn. Particularly the *Diabolical Infestations*, and *surprizing Contagions*, (from *Wierus*) were all among the *Nuns*. And the greater Part of the *Dramatis Personæ*, in the *Tragi-Comedy* of *Methodism*, appear to have been *Actresses*.

(3.) Persons of a *fickle and inconsistent Humour*; these are naturally fond of *Innovations*,

ventions, acting by Starts, and sudden Flights; and always prepared for the Reception of every *Pretender*, that sets up for *new-modelling Religion*.

(4.) Persons, though piously inclined, yet of *weak Judgments*, or *weak Nerves*; these are not only easily captivated by fine Promises and fair Speeches; but quickly raised with Flashes and Gusts of *Spiritual Joys*, and as quickly overwhelmed with *dismal Apprehensions*; carried up to *Heaven* by every Wind of Doctrine, and down again to the *Deep*; ready softened for the Stamp of *Impulses*, *Impressions*, *Feelings*, *Visions*, and most subject (as the *weakest Heads* are soonest made giddy) to *bodily Agitations and Convulsions*, *Vertigos*, &c.

(5.) Persons disordered with *Hypochondriac Fumes*, and *melancholy Vapours*, and divers other *peculiar Distempers*. These generally love a *gloomy and black Religion*, suiting their *Divinity* to their *Temper*, as every Thing turns *sour* upon a vitiated Stomach; and are more desirous to *nourish*, than to *throw off*, their *Disease*; and for the same Reasons become natural and willing *Victims* to the Stroke, that fells them to the Ground.—If the *Brain* is a little touched, and there is something of *Madness* in the Case; this of Course prepares People for any wild Scheme, desperate

rate Attempt, and every Sort of extravagant Behaviour.

(6.) Persons of *lively Parts, and brisk Fancy*, (though in a perfect State of *Health*) for Want of a solid and settled *Judgment*, may be equally in Danger. When the *Afflatus* hath once touched them, from a Nimbleness of Imagination they are the sooner blown up, and by a Connection of *Ideas* impetuously carried on from one Whim to another. They are better qualified than a *slow Capacity*, to see, hear, feel, and act what is appointed for them; as well as to *express* their Sensations in the strongest and most glowing Terms. No Fervency and Zeal, no Fluency of Language, will be wanting for a Communication of the Infection.

(7.) Persons of an *amorous Complexion* are as likely as any to fall into *Enthusiasms*; particularly with Respect to some strange Transports of *Divine Love*. From a Similitude, and close Correspondence of this Passion, considered as *natural and religious*, we hear, in each Case, of such 'Meltings, Languishments, Huggings and close Embracements of the *Deity*; such Raptures, Tumults, Sinkings, Swoonings, Despairings and Distraction, and Loss of Senses.' *Plutarch* describeth a Lover, as "burning, pale, trembling, seized with a *Vertigo*. Is not this, says he, a manifest *inspired*

inspired Fury, a Divine Possession and Agitation of the Soul? What so extraordinary ever happens to the Pythonefs, when she toucheth the Tripod? Which of the Enthusiastic Corybantes upon hearing the Pipe and the Timbrel, have been so carried out of themselves?" — And a very *ingenious and good Man*, (for such I really think he was) and who hath carried the Notions of *Divine Love* to a sufficient Height, though he adopts the *Sentiment*, is yet wise enough to caution against the *Danger*. The Person I mean is Mr. Norris, who says, "there is an *Amorous Principle* in Man, which must necessarily have an *Object*; and, he thinks, Persons of the most *amorous Affections*, the most likely to make *Spiritual Lovers*. — In the *Love of God*, as 'tis a *Passion*, the Motion of the Will is attended with a sensible Commotion of the *Spirits*, and *Effluatation of the Blood*. — 'Tis an experimental Truth, that *Passion* is a great *Instrument of Devotion*. Accordingly we find that Men of the most *warm and pathetic Tempers, and affectionate Complexions*, (provided they have but Consideration enough withal not to *mistake the Object*) prove the greatest *Voluntaries in Religion*." Burton too, in his *Anatomy of Melancholy*, often mentions *Hypochondriac Enthusiasm* as prone to *Vener*y.

Mr.

4 Journ.
P. 95.

Mr. *Westley Hall* became one, it seems, of the *still Brethren*, has publicly and zealously pleaded for the most infamous *Carnalities*. Nor doth Mr. *Wesley* himself seem sufficiently upon his Guard, when he commendeth so highly, “ that *Mother in Israel*, *Jane Muncy*, because she withstood to the Face those who were teaching for *Doctrines the Commandments of Men*, by ordering, that the *unmarried Men and Women* should have no Conversation with each other.” There needs not any zealous Contention for such *promiscuous Assemblies*; even though many should hereby become *Mothers in Israel*.

I shall on this Head beg Room for a few Passages out of the great *Master of Nature*; because so consonant to several of the *Dispositions* before related.

Aristotl.
Problem.
Sect. 30.

Enthusiasts often term their Extravagancies a *Spiritual Drunkenness*. In like Manner *Aristotle* makes a *Comparison* between “ the Nature and Effects of *Wine*, and those of *Melancholy*, or the *black Bile*. Each maketh Men *various*, angry, loving, quiet, fierce, silent, talkative. *Wine* finding Men *cold and sullen*, by a gradual Increase of the Dose renders them more talkative, eloquent and confident; then quarrelsome, raging, and even mad; — at last turneth them into stupid Fools, like Persons epileptic, or deeply melancholy. —

The

The same Man continues not long in the same Humour; he laughs and cries, is timorous and bold; is filled both with *Heat and Wind*; whereby *Venus* is the usual Companion of *Bacchus*. And for the same Reason your *melancholy* Men are generally *lascivious*, as being very *flatulent*. — The *black Bile* is one of the *coldest* and *hottest* of Things; Naturally cold, and bringing on *Apoplexy*, *Stupor*, *Despondency*, and *Terrors*: But once set on Fire, it produceth *Singing*, *Security*, *Ecstasies* and *Inflammations*. — Many from the Approach of this *Heat to the Seat of the Mind*, are seized with *mad and enthusiastic Fits*; become *Sybils*, *Bacchanals*, and *Inspired*. Nothing so *various* and *inconstant* as this *black Humour*; now chilling Men with *Fear and Trembling*; soon raising again their *Courage*; oppressing us with *Sorrow and Despondency*, we know not *why*; then making us *rejoice and exult*, for as little *Reason*, &c.” He then inquireth into the *Reasons*, “ why the *Agents in the Bacchanalian Mysteries* are, for the most Part, Persons of such *bad Morals*.” — To such *Constitutional Disorders* is the human Kind subject; and if the *Managers of Methodism* can turn these *Natural Causes and Effects* into so many *Principles and Proofs of true Religion*; they must be allowed some Share of *Artifice and Contrivance*.

(8.) Persons of *bad Principles* will be fond of mingling with an *Enthusiastic Sect*. — As, for Instance, *Hypocrites*, who laying hold of devout *Appearances*, and high Pretensions to *Religion*, are desirous to pass upon the World for *Saints*; in order to deceive the more effectually. — Persons of a *vain and ambitious Mind*, who love to be *somebody* in a *new Dispensation*, that makes a little Noise in the World; and knowing how unable they are to make a Figure *elsewhere*, must needs be at the Head of a *separate Party or Sect*; or else, from mere *Conceitedness*, will set up to be *Teachers, Preachers, or Expounders*. Hence Mr. Brainerd owns, that *Satan* has gained an Advantage, “*Spiritual Pride* appearing in an Ambition to be *Teachers* of others.” To which he afterwards addeth, that “*Spiritual Pride and Delusions* naturally lay a Foundation for *scandalous Practices*.” Hence so many ignorant, sawcy *Boys and Women* ramble about the Country, picking the Pockets of silly People, as *Methodist Preachers*. To whom, however, Mr. Wesley gives *Authority*, because *God* gave them *Wisdom* from above.” — Persons of an *impertinent and unwarrantable Curiosity* will readily be taken in. As the *Journalists* give Accounts of *Heart-Sins* revealed and laid bare; Things *distant and absent* seen as plainly as if *present*;

Journ.
p. 108.

Enthus.
2d Part,
p. 126.

sent; future Events foretold by *Prophecy*; *Visions* and *Inspirations*, both *Celestial* and *Satanical*, and the like; — To *Methodism* therefore must we all gang, and be *initiated* into the *sublime Mysteries*; must even learn from *Satan* what *God* hath concealed, and bear from *Satan*, or else the *cunning Man*, *Tortures* which *God* hath not required.

Lastly, Persons of *profligate Lives*, and *Libertine Sentiments*, are wont to take up with such *Delusions*. When they are touched with a Sense of *Guilt*, their Reason is so hurried and distracted, that they know not which Way to turn; but are apt (like People, on some great Loss, flying to the *Conjurer*, or *Wizard*) to betake themselves to some *fallacious Expedient*, *unsafe Security*, *false Doctrine*, or *Quack Remedy*, of a Mouth that speaketh great Things; neglecting every *regular Method*. Thus 'tis no uncommon Thing for *Profligates* and *Libertines*, in the *Article of Danger*, to catch hold on the *Passport of Popery*, or *Methodism*. Which probably is a *Device of Satan* to beguile them; or “because they have not received the² *Theff.* Love of Truth, *God* may permit a *strong*^{2. 9—} *Delusion*, that they should believe a Lye.”

In short, I am fully persuaded, that 'tis some *Fault*, or some *Disease*, some Disorder of Mind or Body, that carrieth weak and wicked Persons into the *En-*

tbusias of *Methodism*: Which (as the Result of my best Thoughts, and Integrity of Heart) I would advise all to avoid, and not to come among them on *any Account whatsoever*.

—— *Veniunt leve vulgus, euntque,
Illic Credulitas, illic temerarius Error,
Vanaque Lætitia est, consternatique Timores,
Seditioque repens.*——

“ Young Persons, the *Methodists* tell us, are apt to run into *Extremes* ;” and therefore no *regular* and tedious Course of *Repentance* and good *Works* will serve the Turn. *Pardon, Assurance, and Angelical Perfection* must rapidly be snatched up; just as the *Schoolmen* say, “ of *Angels*, that they can pass *instantaneously* from one *Extreme* of Space to another, without passing through the *Medium*.”

§. 36. Having thus observed some of the *Evils* attending the *Profelytes to Methodism*, at length we arrive at the boasted *Cure*, the Removal of these horrible *Sufferings*. *Sure, and effectual*, this ought to be, to make a *Compensation*; and 'tis fit a *Paracelsus*, or *Ignatius*, should be called in, with their *infallible Remedies*. Mr. *Wesley*, from a *seeming Renunciation of Miracles*, as was observed before, gets gradually

dually into a *full Claim* of them. *Some* of his Cures are plainly declared to be *miraculous*; and *others* represented with such a *miraculous Air*, as can't fail of succeeding with his *Followers*. He says of himself, " I was suddenly seized with such a ^{4 Journ.} *Pain in my Side*, that I could *not speak*.^{P. 77.}

I knew my Remedy, and immediately *kneeled down*. In a *Moment* the Pain was gone."—Again; " I was seized with such ^{P. 83.} a *Cough*, that I could hardly *speak*. At the same time came strongly into my Mind, *These Signs shall follow them that believe*.—I called on *Jesus* aloud to *increase my Faith*, and to *confirm the Word of his Grace*. While I was speaking, my *Pain* vanished away. The *Fever* left me. My *bodily Strength* returned, &c."

The *Credulity* of some of your Followers will readily swallow it. But why will you teach them such a *presumptuous Lesson*; and which their own *Experiences*, I doubt, would *confute*? Suppose any should be seized in the same Manner, with *Pain*, *Loss of Speech*, a *Cough*, or *Fever*; and should immediately *kneel down*, beg an *Increase of Faith*, a *Confirmation of God's Word*; — Will you answer for their perfect *Cure in a Moment*? Or, if they should not obtain it, into what do you lead them, but into a *Disbelief of God's Word*, *Miracles*, *Goodness* and *Providence*? What must

must they think, but that they are *Castaways*; have *no Pardon, no Faith*; and thereby fall into *Despair*; in which *Mire* they are so often *wallowing*? — However, you came off a little better than *Cardan*, one of your *Whimsical Brethren*; who *Vita Prop.* says, “ I will relate another Thing. (For *Cap. 37.* my *whole Life* abounds with such *Examples*.) I was so ill of a *Pleurisy*, that I despaired of Life. I had read in some *Collections of my Father*, ‘ that if any one at Eight in the Morning, on the *Calends of April*, would entreat the *Blessed Virgin on his bended Knees*, for any Thing lawful, he should obtain his Request. I observed punctually the Day and Hour, and made my *Supplication*; and then, *not instantly* indeed, but on *Corpus Christi Day* in the same Year, I was *wholly set free*. Afterwards, remembering this Fact, I made my *Supplication* in the Gout. (for my *Father* had produced two Instances of Persons thus cured of that Distemper.) And it made me much better, and soon perfectly healed. But in this, I had Recourse likewise to *Medicines*.” — Mr. *Wesley* again; “ This Evening I received two *Blows*. But both were as nothing; for tho’ one Man struck me on the *Breast with all his Might*, and the other on the *Mouth* with such a Force, that the *Blood gushed out immediately*; I felt *no more Pain*.”

Pain from either of the Blows, than if they had touched me with a Straw."

Here is personal Proof of his Doctrine of *Insensibility*, and that "the *Servants of God suffer nothing.*" Their *Feeling* is quick enough, when there is *nothing to be felt*; but let them have a *Wound*, or *Blow*, given with the *utmost Force*, their *Sensation* is lost; 'tis but the gentle *Touch of a Straw*. However, I give, at least, as much *Credit* to the Relation in the *Breviary*, (*in usum Sarum*) that "when the Officers would bind *St. Clement* to a *Pillar*, in order to whip him, they found they were only binding and whipping a *Post*;" God substituting a *Log of Wood* in the Place of the *Saint's Body*. Nov. 22.

§. 37. I shall pass over many *Tales* of this wonderful Nature in *Mr. Wesley's Journals*, and proceed to consider the *Bulk and Magazine of his miraculous Cures*, among his *falling, convulsed, or otherwise tortured Patients*; in which his *great Strength* lies. And what if we should deny the *Facts*? I mean, so far as any Thing of *Miracle* is concerned. Grounds and Reasons enough may appear, even from his *own Accounts*. From his numerous *Accounts* therefore let us select a few *Instances* of this Kind.

" When

- 3 Journ. P. 43. “ When he (the *Newgate Physician*) saw her Body and Soul *healed in a Moment*, he acknowledged the *Finger of God*.”
- P. 44. — “ He then beat himself against the Ground again; his Breast heaving, as in the *Pangs of Death*, and great Drops of *Sweat* trickling down his Face. We all betook ourselves to Prayer. His *Pangs ceased*, and both his Body and Soul were *set at Liberty*.” — “ *In a Moment God spoke Peace* unto the Soul, first, of the first-tormented, and then of the other.” —
- P. 95. “ *L—y C—r’s* Agonies so increased, that it seemed she was in the *Pangs of Death*. But in a *Moment God spoke*, she knew his Voice, and both her *Body and Soul were healed*.” — “ Some, whom God permitted Satan to possess with *Laughing* almost without ceasing, and who thus continued, for two Days, a *Spectacle to all*, were, upon Prayer made, *delivered in a Moment*.”
- 4 Journ. P. 38.

These Cases, and many other such, (if Mr. *Wesley* pleaseth) shall be allowed at present to stand upon Account as *instantaneous, miraculous Cures*. Let him only give me *Credit* for a little Time. To these he may add, “ his twenty-six Persons thus affected, who were in a *Moment* filled with Peace and Joy:” — *Item*, his *Divine Removals* of Disorders, where the
Patient’s

- 3 Journ. P. 59. these he may add, “ his twenty-six Persons thus affected, who were in a *Moment* filled with Peace and Joy:” — *Item*, his *Divine Removals* of Disorders, where the
Patient’s

Patient's Case was "not understood, or ^{3 Journ.} falsely deemed *Madness*, or *Natural Dis-* ^{p. 24, 66.} *temper*; or their being pronounced *incu-* ^{4 Journ.} *rable*, or *given over*, by the *Physician*; and ^{p. 28.} the *Necessity* of a better *Physician*."

The *Legends of the Saints* are such *Common-place Books of these wonderful Cures*, that *Cart-loads of Parallels* might be produced. Mr. *Wesley* says, "he hath read that surprizing Book, the *Life of Ignatius Loyola*; surely one of the greatest Men, &c." And I find there too many *Parallels*, and *similar Expressions*, to make any Doubt of it. For, "when a Boy's ^{Bartol.} Case was undertaken by a *Chirurgion*, a ^{Vit. Ign.} *more skilful Physician* was necessary; the ^{p. 401,} Boy must be healed by *Ignatius*. — An ^{409, 422,} *Epileptic Woman*, biting and tearing her- ^{443, 444.} self, having *tried Physicians* in vain, by imploring the *Intercession of the Man of God*, was immediately made as *sound and free*, as if she had never been disordered. — Another receives *instantaneous Cure both of Soul and Body*. — Another grievously tormented, by promising to attend *Ignatius's Chapel*, and go to *Confession*, wonders to find herself cured *intirely in an Instant*. — One *possessed by the Devil* was perfectly *motionless and speechless*; then again, *furiously and roaring*. *Physicians ascribed this unaccountable Disorder* to the *black Bile*, but in *Truth many Devils* had seized her; and

after her *Vow* to *St. Ignatius* they all fled, leaving the Woman free from all Complaints." — Such Numbers of *miraculous Cures* may be brought, and so highly redounding to the *Glory* both of *Ignatius*, and *Mr. Wesley*, that *one* Miracle will probably, and unhappily, be turned upon myself. *Mr. Wesley* has got such a *Knack* of taking an *Advantage*, that I shall fairly transcribe the *Story*, before he can make the *Application*. *Bartolus* says, "A Religious of a certain Order, but unworthy of the Religious Habit, being envious and incredulous, took upon him to write a *Satire* against *St. Ignatius*. But upon looking back on what he had written, he was surprized to find that his *Hand* had wrote what was directly contrary to the Dictates of his malicious Mind; for there was nothing but *Praises* of *Ignatius*, instead of *Abuses*. Thinking there must have been some *Mistake*, he takes his *Pen in Hand* again, in order to rectify the *Error*, and vent his *Wrath*; and again his *Hand* could do nothing, but set down *Praises* of the *Saint*, instead of *Railleries*. A third Time repeating his malicious Design, he was deluded in the same Manner. Moreover, stupid and angry as he was, while he was renewing his sacrilegious Attempt, his *Pen* jumped out of his *Hand* into the Middle of the Room, and his *Hand*, turned by an occult

occult Power, hit himself a great Blow on the Face: So that, at length, being quite ashamed and affrighted, he changed both his *Stile and Mind* towards the Saint."

'Tis true indeed, that I have been forced, as it were, to *display the Coruscation of Mr. Wesley's Miracles*; this Moment my Pen is in my Hand, not yet *leaping out of it*, and ready (contrary to my *Intention*) to make a small *Addition*. "A pestilent Disease raged at this Time; some dead, others dying. Application is made to the *Fathers of the Society*, who send the *Image of St. Ignatius* among them. And from the Time of this *Image* being brought, all, who implored the *Saint's healing Hand*, grew perfectly well, not one excepted; not even those who were in *Extremes*." Now admitting only, (and who will deny it?) that Mr. Wesley is the *Image of St. Ignatius*; he will afford a like Case. "I visited the Sick. Most of them were ill of the *Spotted Fever*; which, they informed me, had been extremely mortal; few Persons recovering from it. But God had said, *Hitherto shalt thou come*. I believe, there was not one, where we were, but recovered."

Bartol.
P. 446.

Journ.
P. 61.

But whatever *Miracles Mr. Wesley* may bring to *Account*; I judge, that I ought to be *impartial*, and make proper *Deductions*, whatever be the Event; though, in

Consequence, I should be *miraculized into Dread and Shame*, for tarnishing his *Glory*.

§. 38. One may observe then, that a great Number of his *Cures* were very *imperfect*, and of *short Continuance*; and that many of his *Patients* grow *worse and die*; all from his *own Accounts*.

3 Journ.
pag. 24.

“ A Woman cried out, as in the *Agonies of Death*. The *Minister* of the Parish told her *Husband* she was *mad*. The *Physicians* blood, blister her, and so on. Till the last Night, He, *whose Word was sharper than any two-edged Sword*, gave her a *feint Hope*, that he would undertake her *Cure*.” Nor is any more said of her.

P. 26. — “ A few of *us* pray’d for him; and from that time (as his *Parents* since informed us) he had *more rest* (altho’ not a *full Deliverance*) than he had had for two Years before.” No farther Account

P. 61. of him. — “ Many dropt down as dead. *The Pains of Hell came about them*. — We called upon the *Lord*, and he gave us an Answer of Peace. One indeed continued an *Hour* in strong Pain, and one or two more for *three Days*. Another continues

P. 68, 69. so *twelve or fourteen Hours*.” — “ Others were *eased*, tho’ not *set at Liberty*.” — “ Another in a despairing Fit *eased*, but not *set at Liberty*.”

“ A Wo-

“ A Woman catched hold on me, and^{4 Journ.}
 said abruptly, ‘ I must speak with you,’^{P. 24.}
 and will.—I have sinned against the Light,
 —beyond Forgiveness.—I have been *curf-*
ing you in my Heart, and *blaspheming God*,
 ever since I came here.—I am damned. I
 am in Hell, &c.’ I desired some, who
 had great Confidence in God, to join in
 crying to *him* in her Behalf. Immediate-
 ly that *horrible Dread* was taken away, and
 she began to see some *Dawnings of Hope*”
 — Another is left, *for the present*, in P. 66:
 Peace.” “ *Edward W*—— ill several^{4 Journ.}
 Days, in *deep Despair*. We cried unto^{P. 10, 81.}
 God,—and a little *Light* shone upon him.

Some of these *strange Fits* are of long^{3 Journ.}
Continuance, and gradually removed; in^{P. 61, 68,}
 others we find frequent *Returns* and Re-^{93—6.}
lapses; in some *Vicissitudes and Intervals* of
 Rage and Calmness; of sudden Despair,
 and as sudden Joy: Some grow *better* by^{4 Journ.}
 Prayer, others *worse*: Some lose the Use^{P. 64, 65.}
 of their Limbs, and many *die*.^{5 Journ.}
^{P. 10, 77.}

My Reason for being so *particular* in
 these Cases is not to fix any *Blame* on Mr.
Wesley for not curing *all* his Patients; or
 for not doing it *immediately*, or *at once*,
 &c. — but to have it observed, that all is
 perfectly consonant to the *Nature of Fits*,
 as of *Fevers, Convulsions, Hysterics, Epi-*
lepsies, Swoonings, and the like; in which
 we need no *Authorities* to prove, that some
 recover

recover *instantly*, some not without *longer Time*, and some *never*; that these *Fits* have all their *Natural Periods*, some longer, and some shorter; *Returns* fewer, or more; *Remissions*, *Intermissions*, and *lucid Intervals*;—*different* according to People's different *Tempers* and *Distempers*, or the different *Kind* or *Degree* of the *Disorder*;—and, I may add, all easily and frequently *counterfeited*.

Let us see Mr. *Wesley* restore instantaneously a *withered Arm*, a *Leg* that is *cut off*, or supply the Defect of *any Limb*; and it may deserve our *Consideration*. But little *Conviction* will follow from his *Creation of Miracles out of Natural Fits*; all will be deemed *mere Distemper*. A *Power* of working *Miracles* he positively asserts; “*God setting his Seal to their Ministry*,” and “*so many Living Witnesses* hath *God* given, that *his Hand* is still *stretched out to heal*, and that *Signs and Wonders* are even now wrought by *His Holy Child Jesus*.” Nor let him *cavil* (as he hath done) “*that these Things*, seeming to go beyond the *Power of Nature*, were yet not done by *his own Power* or *Holiness*; but by the *Power of God*,” and that a *Methodist Preacher* is only *God's Instrument in the Work*. For which even of the *Apostles* ever claimed more? Nor is it any great *Mark* of his *Modesty*, or *Self-Denial*, that his *Pretensions* rise *no higher*

3 Journ.
pag. 40.

Fart. App.
p. 122-4.

higher than those of St. Peter, or St. Paul.

Greater Things, I confess, are performed by *Popish Saints*; and I have sometimes wondered the *Roman Breviary* should still retain so many *extravagant and fabulous Miracles*; — as that concerning St. Stanislaus, “ whose Body being cut to May 7. Pieces, and his Limbs scattered about the Fields, were all afterwards gathered up, disposed in their proper Places, and so closely and exactly joined of a sudden, that not the least Traces or Marks of any Wound appeared.” But ’tis Matter of no Wonder, that the *Jesuits* and *Franciscans* should cry up the *Miracles of their Founders*, as superior to those of the *Prophets and Apostles*; or that *Lying Wonders* in general, *miraculous Cures and Exorcisms*, are the perpetual Boasting of the *Man of Sin*: To bring Instances would be superfluous. Let them enjoy them all, as a *Part of their indelible Character*; and let Mr. Wesley triumph in his *Emulation*; and hereby draw a gaping, stupid Reverence from his “ *wild, staring, loving Societies.*” 5 Journ. p. 76. These are his own Words, in describing one of them; as if he designed to draw to himself that *Comparison*. “ *His deadly Wound was healed, and the World wondered after the Beast.*” Rev. 13. 3.

§. 39. Something more, however, may be brought, by Way of *Deduction*. One so well *skilled in Physic* may, for the most Part, make a probable *Conjecture*, when the Fit will be *off*, or at least *abate*. But should it continue longer than was expected, he is *ready with a Solution*. If *short*, God doth it *immediately*; if *long*, God *delayeth Relief*. For Instance; “ On several Evenings this Week many were deeply convinced; but none were delivered from that *Painful Conviction*. The *Children came to the Birth*; but there was not *Strength to bring forth*. I fear we have grieved the *Spirit of the Jealous God*, by questioning *his Work*: And that therefore he is withdrawn from us for a Season. — Two more were in *strong Pain*, both their Souls and Bodies being *well-nigh torn asunder*. But tho’ we cried unto God, there was *no Answer*, neither did He as yet deliver them at all.” The *Papists* have the same *ready Turn*, when the *Devil* is obstinate, or the Fit long. “ For the *Sins of the Possessed* sometimes deserve, that they should not immediately be delivered from the *Devils*; and so by the *just Judgment of God*, the most *efficacious Exorcisms* are of no Service. Sometimes also the Sins of *others not possessed* are the Reason of the *Spirit’s Delay*; they want *Faith*, and full *Hope of obtaining Deliverance*.”

For

3 Journ.
p. 68.

Thyia.
Daemon.
p. 173.

For another *Deduction*, 'tis observable, that, in several Cases of a settled Disorder, Mr. *Wesley* doth not so much as *attempt a Cure*; and 'tis prudently done. Where the Patient hath not *Transient Fits*, his Power faileth. Thus, " I was de-^s Journ. fired to meet one who was ill of a very P. 56. uncommon Disorder. She said, ' for several Years I have heard a *Voice* continually speaking to me, cursing, swearing, blaspheming, &c. I have applied to *Physicians*, and taken all Sorts of *Medicines*, but am never the better?—No, replies he, nor ever will till a *better Physician* than these bruises *Satan* under her Feet." — So P. 73. again, in " that Instance of *genuine Enthusiasm*, (and in Truth *direct Madness*) when *J—B—*, of *Tanfield-Leigh*, came hollowing and shouting thro' the Town, driving all People before him, and saying, *God* had told him he should be a *King*, and tread all his Enemies under his Feet; I sent him Home, says Mr. *Wesley*, immediately to his Work, and advised him to cry Day and Night to *God*." — This is all " that is said, or done, in both Cases. The Disorders were gone *too far*, beyond the *Paroxysms* of a Fit; no *Laurels* to be gathered by undertaking a Cure of such *difficult and tedious Operation*. In these Circumstances he might truly say, " what do you think I can do? And

Thyræ.
Dæmon.
p. 121,
122.

therefore he wisely taketh that *Advice to Exorcists*, never to attempt any Thing *above their Strength*: To which is added, the Example of St. *Anthony*, who, when a Boy, said to be *possessed*, was brought to him, immediately knew it was *too potent a Spirit for him to eject*. And Pope Gregory (Dialog. Lib. 1. Cap. 10.) sheweth, that the Man is possessed with a Devil himself, who dares attempt the *Expulsion of a Devil in a Case beyond his Power*."

Lib. II.
Cap. 57.

We may alledge too what *Irenæus* says of the *pretended Miracles* of some *Heretics* in his Days; "They cannot drive away *all Devils*, but only those whom *themselves have put in*." I will produce the *whole Passage*, for the Sake of the *Comparison* in several Particulars. "Simon, and Carpo- crates, and others who are said to *work Wonders*, do it not by the *Power of God*; nor in *Truth*; nor doing any *good*; but by *magical Delusions* and *Fraud*, doing *more Mischief than Benefit* to the *credulous Persons*, whom they have *seduced*. For they can neither give *Sight* to the *Blind*, nor *hearing* to the *Deaf*; nor drive away *all Devils*, but only those whom *themselves have put in*; if, however, they do *even this*. — Much less can they *raise the Dead*." —

Whether

Whether those *dreadful Maladies* among the *Methodists* are put in by Mr. *Wesley* or *Satan*, (for both have their Claim) I leave themselves to decide at their next *Conference*.

The Expression above, of doing more *Hurt than Good*, suggesteth one more *Deduction*. For I am persuaded your *Method*, Mr. *Wesley*, hath hindered the *Cure* of several Persons; if not occasioned their *Death*. After your *contemptuous Treatment of Natural Means*, and the *Skilful* in their *Profession* as all *Physicians* of no *Value*; (though both *ordained by God to give Ease, and prolong Life*.) — After your calling Application to *Natural Means*, “ send-³ Journ. ing People to the *Devil* for *Cure*; to P. 66. Company, *idle Books* and *Diversions*;” (which, with Submission to your *superior Wisdom*, may be of great Use.) — What *genuine Methodist* will think of consulting the *Faculty*; especially as Persons disordered like those in *Methodism*, have from the very *Nature* of the *Disease* an *Aversion to the proper Remedies*? This I take to have been the *Misfortune* of the *Hitchens*, who were as *genuine Methodists* as can well be conceived; plunging into the *vicissitudes of Light and Darkeness, Presumption and Despair, Faith and Infidelity*; with every *Peculiarity of wild Enthusiasm*. Till their heated Brains threw them into

that *Calenture*, and *malignant Fever*, of which both of them died. And not a Word is mentioned, in the *Account of their Deaths*, of *Physician*, *Apothecary*, or other rational Remedy and Assistance.

This *unnatural Conduct* may perhaps be defended from some *Popish Examples*: —
 Specul. As of that “*Monk*, who being very in-
 Exempl. firm, foolishly consulted the *Physicians*.
 Dist. 3. One Day he saw the *Virgin Mary* come
 Ex. 28. with a *Box of most precious Eleotuary*, and giving each *Monk* a Spoonful of it with her most sweet Hand, as they went into the *Chapel*. Our *Monk* was exceedingly rejoiced at this. But when he passed by, she repelled him with Indignation; “Go, make use of your *Medicines*, you shall have none of mine, seeing you apply to *Physicians*, without depending upon me.” The *Monk blushed*, and immediately threw away all his *Medicines*.”

Præfig.
 Lib. 4.
 Cap. 23.

But, on the other Hand, *Wierus* observes, “that true *Exorcists* used first to purge the Possessed from the *black Bile*, and other peccant Humours, before they set about their *Conjurations*. And he gives Instances of Persons perfectly cured by *Physic*, when no *Exorcisms* were of any Service.” And a more genuine *Papist*, the *Author of Complementum Artis Exorcisticae*, (in *Doctrin.* 11.) owneth, “that if the *Exorcist* doth not call in a *Physician*, he will

Mall.
 Malef.
 Tom. Ult.
 p. 26.

will incur great Danger. I myself, saith he, having seen some *Exorcists*, who have killed Men for Want of the *Physician's Advice*, to the great *Detriment of their Consciences*."

This may be true. And yet there might be greater Danger on the other hand. For as far as *Physic* should bring a *Cure*, or *Assistance*, so far the *Reputation of the Exorcist* would suffer *Diminution*. And if the Patients were completely cured; there would be an *End* of all their extraordinary *Prophecies*, *Visions*, *Assurances*, and the like, which they utter in their *Fits*; — an *End* of the *Art* hereby employed for raising a new *Seet*, or a new *Saint*; an *End* of *miraculous Claims*. Both *Papist* and *Methodist* must be very sensible of such *unlucky Consequences*. Were Matters brought to this Pass; who should *ecstatically predict* the flourishing State of the *Society*? Who see their *Relations in Heaven*? Who have *Christ and Angels* attending them at their *Death*? Who abound in *Revelations*? So that in Proportion as the *distempered Person* is relieved, the *Methodist* is lost. And to what Purpose then have they made all this Noise?

In this View, one might as well advise the most *effectual Remedy* of all; that of never coming among the *Methodists*, by Way of *Prevention*; or leaving them, by
Way

Wier.
P. 404.

Way of Cure, or turning off their *Leaders*. This happened to be the Event in the Case of the *Nuns of Kentorp*, before related; "the Person who first brought those *strange Convulsions*, and *uncommon Distempers* among them, and spread the *Contagion*, no sooner married, and apostatized from the Society, but the *Fits* immediately ceased in the *Nunnery*, and there was no more Occasion for *Exorcisms*, or other *supernatural Interpositions*."

2 Vol.
P. 38.

In Cases of *Witchcraft* too, sudden and strange Cures are said to be effected by the *Death of the Witch*. The *History of Witchcraft* says, "Another Thing worthy of Notice is, that the *Execution* of some that have lately died hath been immediately attended with a *strange Deliverance*.—By the cruel Effects of *Witchcraft*, and Force of the *Devil*, many poor People have been driven into *Despair*, their Minds being puzzled with such *Buzzes of Atheism and Blasphemy*, as have made them even run *distracted with Terrors*; who have *wonderfully recovered upon the Death of the Witches*." Immediately follows a particular Instance of *two Witches*, who making the Room light by their coming in, tormented a poor Woman into *Distraktion*; but upon their *Execution* she was *presently and perfectly recovered*."

§. 40. But

§. 40. But, because I would favour Mr. *Wesley*, as far as the Nature of the Case will admit: Let us for once suppose, that he hath actually performed several *miraculous Cures*, and removed from many of his Followers the *most horrible Disorders*. But let him likewise remember, that he brought these *Calamities* upon them *himself*, (unless *Satan* must bear a Part) and “*struck them to the Earth*, (where they *roared under Agonies beyond all Description*) by the Strength of his *Preachments*: And that upon careful *Examination* he found, that *all* of them (not one, he thinks, *excepted*) were Persons in perfect *Health*, and had not been subject to *Fits* of any Kind, till *thus affected*.” And then the *Account* will stand thus. “*After trailing them through a Series of Tortures, he set them down just where he took them up, and left them, as he found them*.” Which may be illustrated by a Story from *Plutarch, De Socratis Genio*. “One *Ti-*Vol. II.
marchus had a Mind to go down into Ed. Par.
the *Den of Trophonius*; after performing p. 589.
the *previous Ceremonies*. Having continued there two Nights and one Day, he returned very chearful, when his Friends had given him over for lost; and related many wonderful Things that he had *seen*, and *heard* he said, (I use *his own Words*)
that,

that, on his first *Descent into the Oracular Den*, he fell into a *horrid Darkneſs*; then taking Refuge in *Prayer and Vows*, he lay in that Condition for a long Time; not well knowing whether he was *awake*, or in a *Dream*. It ſeemed as if his *Head was violently ſmitten*, with a *Noiſe* attending, and the *Sutures of his Skull* ſeemed to open, as if his *Soul* was making its *Exit*. Afterwards, being brought into a *purier Air*, he began to *breathe* again after a long *Oppreſſion*, was *ſtretched out*, and grew *bigger than he was before*, like a *Sail* filled with *Wind*. Then he heard over his *Head* a ſmall, but very ſweet *Voice*; and *looking up*, he ſaw *Earth* no more, but an infinite Number of *ſhining Iſlands*, as a *ſoft Fire*, and delightfully *varying their Colours*.—But upon *looking downwards*, there appeared a *large Chafm* very terrible and deep, full of a *turbulent and confuſed Darkneſs*. Whence were heard ten thouſand *Roarings, and Groans, and Howlings of Children, and Men mingled with Women, and all Manner of tumultuous Noiſes*. This terrified him extremely. Afterwards, a *Perſon* not ſeen by him before ſhewed him the *Region of Proſerpina*, bounded by *Styx*, and the *Road to Hell*, which makes the *Souls* that deſcend thither *roar out for Fear*. *Pluto* immediately ſeizeth ſome, who *ſink for ever*; but other *leſs*
deſiled

defiled Souls emerge again, and return to a second Birth. Then the Person bad him 'be gone.' But, says *Timarchus*, 'turning to see who it was that spoke to me, I was again seized with a violent Head-ach, as if compressed by Force; and so lost my Senses, that I knew nothing of what was about me. But in a little time recovering, I found myself at the Entrance of *Trophonius's Den*, where I first lay down.'

It may be some Satisfaction to the Unlearned Reader to have some Explanation of *Trophonius's Den*. Which I shall do by a *Literal Translation* from *Pausanias*. Bæotic. Cap. 39. — *Plutarch*. Ed. Par. Vol. II. Pag. 944. *Philostat. Vit. Apollonii*, Lib. 8. Cap. 19. *Scholia in Aristophanem*. Nub. vers. 508.

" This *Trophonius* was a crafty Fellow, and excessively vain-glorious; and, though born of a common Mortal, feigned himself to be the Son of *Apollo*. He made, with the Assistance of his Brother, a subterranean Cave, or Den; where he delivered Oracles to such as were wise enough to consult him. The Consulter, by way of Initiation, must first prepare himself, by observing a Course of Chastity for certain Days; and by offering Sacrifice to *Trophonius*; the Southsayer, or Priest, looking diligently into the Entrails, [as the Victims of Methodism must have their

Hearts open to Mr. Wesley, without any Manner of Reserve,] that he may thence judge of the Person's *Fitness*, and whether he may deserve to receive an *Answer*. Thus prepared he approacheth the *Descent*, (for so the *Den* is called) and lays himself down at the *Entrance*, called the *sacred Mouth*. Then, *in a Moment*, he is *snatched away*, and *hurled down*, he knows not how, *Head and Heels contracted together*, into the vast *subterranean Cavern*. Here he is so terrified with *Roarings*, that he falls a *Roaring* himself; or else is quite *stupefied*, and *almost senseless*. Then he hath the *Sight* of some *prophefying Dragons*, or *Serpents*; whose *Wrath* he must appease by some *Cakes*, or *Biscuits*, (which they must bring with them for that Purpose) that he may not be too *unmerciful*. He gets his *Answer*, and becomes a *Prophet*, partly from what he *seeth*, and partly from what he *heareth*. This is what *Suidas* termeth the *Ludicrous Illusions of Trophonius under Ground*. All do not continue there for the *same Space of Time*, nor come out the *same Way*; there being divers *Communications*, *Windings* and *Holes to creep out*. When the *Consulter* is returned, *astonished* as he is, the *Priests* immediately place him upon what is called the *Seat of Memory*, where they *examine* him, as to what he hath *seen and heard*,
and

In Voce
Trophon.

and then send him Home, still possessed with great *Amazement and Terror*; neither knowing *himself*, nor *others* about him. [Hence Mr. *Wesley* may have learned his Practice of a *careful Examination* on his Patient's Return from their *horrible Fits*.] But in a little time he *recovers his Senses*, and sometimes his *Faculty of Laughing*. For very few were ever known to *laugh afterwards*, being dismayed either by *Horrors* of the Place, or the *Bitings of the Serpents*. Whence arose the *Proverb*, of a *sour and morose Man*, "He hath been in *Trophonius's Den*." It was necessary for all, who returned from the *Descent*, to preserve *Memorials* of what they had *seen and heard*, on a *written Table*." [Their *Journals* have been punctual in this also.] And *Pausanias* saith, "that he doth not give this *Account upon Hearsay*, but upon personal *Knowledge*, having *himself descended to consult the Oracle*." Thus far my *Authors*.

When the God *Trophonius* was dead, (for, it seems, he *starved* himself, in order to claim his *Mansion in the Skies*) "his *Successors* in the *Den*, and who carried on the *Trade*, were certain *Demons*, called *Trophoniadae*, who were properly *Inhabitants* of the *World of the Moon*, but came down hither to superintend their *Oracles*." Thus *Plutarch*, and likewise elsewhere, "that

Vol. II.
P. 566.

the *Sibil's Voices* were heard, and they *sung out their Prophecies*, while they were whirled about in the *Orb of the Moon*." Whereby, I suppose, he would insinuate, that these *Oracle-mongers* were a Sort of *Lunatics*.

By these *References* I am sensible how much I have again exposed myself to the Censure of not keeping to my *Title-Page*, which mentioned only *Methodists and Papists*. But a *Comparison from Heathens* may be *as good*.

§. 41. Mr. *Wesley* will, without Doubt, take the *Advantage* of my Supposal; "that he hath actually performed several *miraculous Cures*." But this was *only* a Supposal. And perhaps he will soon complain, (and not without Reason) that I am *explaining his Miracles away*. For if we understand by a *Miracle* such an extraordinary and wonderful Effect, as can be wrought by *God alone*, (whatever *Instruments* he may use) for the Manifestation of his Power, or Confirmation of some Divine Message. — In this strict Sense, I must absolutely *withdraw* my Supposition. But if we understand by *Miracle* such extraordinary and wonderful Effects, as *created Beings* are permitted to cause, for Instance, *Diabolical and Magical Operations*; — or those surprizing Effects, which
Mass-

Mass-Priests, Mountebanks, Jugglers, and other Impostors, can work by Slight of Hand, and Imposition upon the Senses; — or, again, some unusual and strange Operations within the *Powers and Laws of Nature*, though unknown to us: — I foresee no *Inconvenience* in any of these lower Senses, in *allowing* the Supposition. Because *these Operations* are no Proof of a *Divine Mission*, but rather *prove the contrary*.

§. 42. Let us enquire therefore, what Sort of People have usually *deceived* Mankind by such Means; and particularly with Respect to *miraculous Cures*.

Both Antients and Moderns are said to have performed Wonders of this Nature by *Natural Magic*, or a profound Knowledge of *Physical Remedies*. Such, they tell us, is the “*Agnus Castus*, or *Chaste Lamb*; a Plin. Lib. 14. Cap. 38. Shrub efficacious in *Hysterics*, *Phrenzies*, Theophr. Bodari, p. 264. and *Bitings of Serpents*; and which the *Women*, in their *Celebration of the Mysteries*, used to carry with them to preserve their *Chastity*.” — Such is the Herb *Hypericum*, called also *St. John's-wort*, and *Scare Devil*; good in *Madness*, *Vapours*, *Melancholy*, or *raving Fits*, Distempers of an unaccountable Nature, and coming without a manifest Cause; but particularly potent to cure Persons *possessed*, and drive away the *Devil*. But those, who use it, are generally

Wier
Prællig.
p. 551.

Compl.
Exorc.
p. 30, 31.

Raym.
Lullius
Lib. 2.
de Quin-
tescent.

rally *Vagabond Cheats*, or *Agents of Satan*, or sometimes *real Hypochondriacs*." *Popish Exorcists* recommend it as effectual, in Conjunction with their *Adjurations*, for putting *Satan* to Flight."—And to remove all Doubt, " *Pope Alexander I.* so engaged, and commanded the *Priests* to use this *Herb of Grace*, for the *sanctifying* the People, and driving away the *Snares* of the *Devil*." *Taylor Polemic.* p. 334. — And *Don Quixote*, I remember, talked of some *Balsams* of that sovereign Nature, as to heal all Wounds, particularly of *Knights Errant*. But as these *Secrets* have not fallen within the Compass of my Studies, and I would not injure the *Regular Physician*, I have done with them.

V. Max.
Lib. 1.
Cap. 8.

Pausan.
Bæotic.
Cap. 34.

Among *Pagans* nothing is more common than their Stories of *Distempers cured by their Dæmons*. Such as that of "*Esculapius*, another *Spurious Son* of *Apollo*, creeping to *Rome* in the Form of a *Serpent*, and immediately relieving all from a mortal *Disease* :— And that of *Bacchus*, who not only gives out *Prophecies*, but hath *Remedies at Hand* for all *Distempers*; both which are performed by one of his *Inspired Priests*." — Such were the *Agyrtæ*, or *Vagabond Priests* of *Cybele*, who strolled about with the *Marks* of their *Goddeſs* upon them, gathering a Maintenance under Pretence of Gifts to *Cybele*; for which they promised

promised a high Degree of *Health and Prosperity*.—Such, in later Times, are the *begging Saints in Turkey*, who (as *Busbe-Epist. III. quius* relateth) ramble about under various Appearances and *Arts of Sanctimony*.” — Such again the *Tamuli*, and others in *India*, who are a Sort of *Magicians*, and play the same Pranks as do the *Romish Missionaries*, or our *Methodists*. This Account we have in the *History of the Evangelical Mission*, lately published by *Professor Francks*. “ These Men, (who are called P. 67. *Enchanters, Devil-Drivers, and Prophefiers*) arrogate to themselves the Power of driving away *Evil Spirits* by the Help of other *Dæmons*, or *Tutelary Deities*. They work *Miracles*, and discover *Secrets*, by the *Herb Gangia*, which throweth them into divers *vehement Agitations*, and produceth *terrible Effects*. Though often ’tis only a *counterfeit Fanatical Madness*; and the *Delusion* hath been detected.— They affirm, that if they strongly fix their Thoughts upon any one Thing, and firmly believe it to be *God himself*, or that *God is present* there, he *really is so*. Whence ’tis no Wonder, that they insist so much upon *Faith*, and promise *Assurance of Salvation and Pardon of Sins* to all that have *this Faith*; altho’ they want the other requisite Qualifications. Their *Penitence* consists in *Fastings, Watchings, Pilgrimages, Macera-*

Macerations of the Body, and leaving their Families. They direct *Chests* to be procured, sacred to their *Idols*, to contain their *Gains* in strolling, and enjoin absolute Obedience to the *Priest*, as well as *Confession* to him. And if any contract a *Distemper* by any *Hardships* in following them, they promise ample *Reward* by a future *New Birth*. Their *Self-Severities* are so great, as to carry away all the *Glory*, which *Po-pish*, and other *Saintlings*, propose by *afflicting the Body*. And by observing whatever their *God Bruma* imprinteth on their *Brain*, they shall be *ingulphed into the Deity*.—But so far are these *Penitents* from acquiring *Humility* by their corporal *Severities*, that highly *swelled with Pride*, they despise all others, as unworthy of their *Society*, who no longer feel any *carnal Desires*. Among these *Penitents* there is no *Scarcity* of evident *Deceivers*. — They are wont to boast much of their *Prayers*, and attribute to them *various, wonderful Effects* in *curing Diseases*, *driving out Serpents* and *Evil Spirits*: And they have several *approved Remedies* to expel *Sin*, *Possessions* and *Witchcraft*.”

Of the same *magical Kind* are the wonderful Performances of *Appollonius Tyanæus*, as related by *Philostratus*, in *Opposition* to the *Miracles* of *Christ*. (Unless the whole Account be mere *Fiction*.) “ When his
Mother

Mother was with Child, she had a strange *Vision of the God Proteus*, famous for turning himself into *various Forms*; who said to her, 'I am *Proteus*, and you shall bring forth *me*. For *Proteus* was very *shifting and crafty*, and so quickly changing into another Shape, that he could not be caught. And the Progress of this Discourse will shew, that *Apollonius* was a greater *Prophet* than *Proteus*, and could better extricate himself from almost insuperable Difficulties, when reduced to a *Non-plus*.' He was admired for *Miracles, Predictions, expelling Devils, &c.*" The same Author mentions one *Antiochus*, a Man of *Insufferable Bile*, who often had *Conversations with Esculapius*, who taught him the *Art of Healing*."

Vit.
Sophist.
Lib 2.

§. 43. The same *Pretences and Practices* were common among the *Principal Heretics* in the *Primitive Church*. Let *Simon Magus* first make his Appearance, "who Act. 8. 9. used *Sorceries*, and bewitched the People of *Samaria*, giving out that *himself was some Great One*. To whom they gave Heed, — saying, *This Man is the Great Power of God*." — "Because he could not obtain the same Gifts of *Healing*, and casting out *Devils*, with *Apostles*, having *no Part or Lot in this Matter*; from *Ambition and Avarice* he became a *Dealer in Magic*,

H h

using

using *Incantations and Exorcisms*, and pretending to work divers *Miracles*. He carried about with him his *Mistress Helena*, whom he called the *first Conception of his Mind*, and *initiated into his Mysteries*; and it was one of their *Ineffable Secrets* to *stun and amaze the Minds* of the Hearers, and cause a *Stupefaction, Loss of Senses, and Madness*. After rendering them *insensate*, he raised *Phantasms and Apparitions*, of no *Stability or Duration*; and persuaded his Followers, that they were *like Jesus*, and had, by a *Sort of Circulation, the same Soul with him*. He could assume the *Shape of a Serpent*; shew himself with *two Faces*, so as not to be discovered; had even the *Peculiar Privilege* of transforming himself into *whatever Shape* he pleased. Sometimes, under a *Pretence of Kindness*, he would invite People to a *Feast*, and there bring upon them divers *strange Diseases, and cruel Devils*. But to set all Right again, He pretended to *fly into the Air*, and bring down *all Sorts of good Things*." That I vary not in the least from *History*, any one may see, that will consult *Irenæus*, Lib. I. Cap. 20, and Lib. II. Cap. 57. *Eusebius Eccles. Hist.* Lib. II. Cap. 13. *Nicephor. Callistus Hist.* Lib. II. Cap. 27, *cum multis aliis*.

Lib. I.

Cap. 8, 9.

Irenæus gives an Account of " *Marcus*, a Disciple of *Sim. Magus*, who must needs improve

improve upon his Master. Mingling ludicrous Delusions with the Wickedness of Magic, he was thought hereby to work Wonders among Persons deprived of their Senses, and gone out of their Mind. So that he seduced Numbers of Men and Women, making Converts to himself, as the most knowing, most perfect, and endued with Power from an High:—A true Forerunner of Antichrist. For he would turn the Eucharistical Wine into Blood, and thereby do Miracles; whereby he drew after him miserable Women, and drove them to Madness. By the Help of a Dæmon he prophesied also, and made as many as were worthy to partake of his Grace to prophesy likewise, especially Rich Women, whom he would thus flatter. ‘Partake thou of my Grace, because the Father always seeth thy Angel before his Face. But the Place of thy Greatness is in me. It behoveth us two to become one.—Behold Grace is come upon thee, open thy Mouth, and prophesy.’ Then by fresh Invocations he strikes her into an Amazement and Stupor. The Woman thus puffed up and stultified, becomes beaten into an Opinion of her Beginning to prophesy; and when the Heart beats strongly, grows bold, she talks deliriously, utters whatever rash and light Things come uppermost; the Soul growing audacious and immodest, by being beaten with empty Air.

Then she assumes the Title of a *Prophetess*; rewards her *Inspirer* with *Presents*, and even with the *Communication of her Body*, desirous of being *united* to him in every Respect. Others, who are Proof against *Seduction*, avoid, *anathematize*, and fly from this *wild Society*. The same *Marcus* abuseth many *Women* with *Pbiltres*, and other *Allurements*, inflaming them into a *Love* of him. His *Disciples* take the same *Method* of *seducing Women*, and calling themselves the *Perfect Ones*, as if the *Apostles* were not equal to *them*, who alone have *drank the Greatness of the Knowledge of the Unspeakable Power*; whence they are *free to do any Thing*, having *no Manner of Fear* in the least. Some of these deluded People *returned* to the Truth, and openly confessed their *Error*; others *ashamed* of what they had done, withdrew themselves privately.”— Among *St. Cyprian's Epistles* is one to him from *Firmianus*, giving the following Account. “ A certain *Woman* hath started up here, who in *Ecstatic Fits* would pretend to be a *Prophetess*, and she acted thus as being *full of the Holy Ghost*. She was so actuated by the Power of some *Principal Dæmons*, that for a long Time she *deceived the Fraternity*; and performing some *wonderful and portentous Things*, she engaged, that *she would shake the Earth*. By which *Lies and Brags* she brought

brought the Minds of many into a Resolution of following her with an *implicit Obedience*; particularly a *filly Priest*, and a *Deacon*, so far as to be her Companions in Bed; which was afterwards detected." Upon which the *Commentator* observeth, 'that the *Faith* is seldom *adulterated*, without the *Prostitution of Chastity*.' And as to the *Boast of shaking the Earth*; the *rapturous Bourignon*, (Light risen in Dark-^{Part III.}ness) hath the same Power from *Heaven*:^{Letter 15.}

"It was said to me, *Thou shalt shake the Earth*." And shall Mr. *Wesley* be less powerful? "In musing, (saith he) upon^{Journ.} which Words, my Soul was so enlarged,^{P. 48.} that I could have cried out, 'Give me where to stand, and I will shake the Earth.'—

§. 44. Having in these *Relations* a little deviated from the *Point*, concerning *Exorcisms and miraculous Cures*; it may be proper to supply that *Defect*. — *Tertullian*,^{Apolog. Cap. 22.} speaking of the *Pagan Dæmons*, says, "They are evidently very *beneficent in the Cure of Distempers*; for they first do the *Mischief*, and then *prescribe a Remedy*, wonderfully new, or of a *contrary Tendency*: after which they cease to torment, and then are thought to cure, &c." *Wierus* hath a *Chapter* or two, "Upon the Devil's^{Præstig. Lib. 4. Cap. 13.} healing Diseases only by ceasing to torment," And gives for a *Reason* of such^{14.} Kindness,

Kindness, that 'he doth it to encourage *Idolatry, or some wicked Doctrine.*' Accordingly the *Devil* was so good as to keep his Word with one of Mr. *Wesley's Possessed*; "If *He, Mr. Wesley*, comes, I will let thee be quiet, and thou shalt be as if nothing ailed thee, till he is gone." *Such Encouragement doth Satan give to Methodism.*—Such another Instance we have of the *Devil's Kindness* in Mr. *Wesley's Account* of that miserable *Woman*, who said, "She had given herself to the *Devil*, &c. and then began praying to the *Devil*. But, at last, 'in a Moment God spoke Peace, and stilled the *Enemy and Avenger.*' If this was an *Act of Goodness in Satan*; the Author of the *Compl. Art. Exorcist.* hath a *Parallel Case*, "which, he saith, happened to himself. 'While I was exorcizing a *Woman*, named *Isabella*, I commanded the *Devil* to descend into the little *Nail* of her left *Foot.*' The *Devil* answered, 'I will not do this, unless you request it civilly.' We then contended together a long while; he in the Strength of his own *Pride*, and I in the Name of *Jesus*; so that the *Evil One* hoped to come off *Victorious*, and added *fresh Tortures* to the afflicted *Woman*. At length, grievously tired, having fought for five Hours, by *God's Inspiration* I took up the *Tabernacle*, in which was the *Eucharist*, and putting it

3 Journ.
P. 86.

3 Journ.
P. 92.

Part I.
Doctr. 8.

it on the *Woman's Head*, cried out several Times, and with a loud Voice, '*Miseri-cordia Signore.*' When, to the Astonishment of all, *the Devil went away*, and paid Obedience." A rare Instance of *Exorcistical Virtue*.

But if Mr. *Wesley* chuseth to say, that *Satan* in this Case was *stilled by his Prayer*, rather than the Good-will of the *wicked Spirit*, — I must be contented with a *Parallel*, or two, from *Popish Recoveries of Contracts made with Satan*. *Ignatius* is a sure Card on these Occasions. "A young Man having by *formal Covenant* pawned his Soul to the *Devil*; he was hereby enabled to perform divers Things, either truly; or apparently, *miraculous*. Afterwards, grievously *convinced of Sin*, he applies to the *Jesuits for Deliverance*, and they to the Protection of their *Founder*. The young Man is advised to make an equally *formal Abjuration of the Devil*; which he did, full of *Horror and Trembling*, and ready to be *choaked*. The *Abjuration* is laid upon the *Altar of Ignatius's Chapel*; soon after a Sort of *hissing Sound* is heard by all the Company; and the *Devil* came, (*seen by one of the Jesuits*) brought back the *Contract*, put it under the *Altar-Cloth*, and then vanished. *Glory* was given to God and *St. Ignatius*."

Bartol.

P. 446.

We

Vita
Gertrud. We read another such Tale in *the Life of St. Gertrude*. "A certain Man, upon some profitable Conditions, made an *express Covenant with the Devil* to deliver himself up to him on such a Day and Place. The *Lady-Saint* took what Pains she could to rescue the wretched Creature. But the *Contract* was *absolute*, and go to the *Devil* he must, and will. She then permits him to make good his *Engagement*, provided he would take *her* with him. Accordingly he takes his *Horse*, the *Saint* mounted behind him, and presents himself to *Satan*. But no sooner did he spy *St. Gertrude*, but he relinquisheth his *Prey*, and takes to his Heels, utterly abashed."

§. 45. It hath been a pretty common Notion, that he who can put the *Devil* in, can likewise pull him out. An *Example* or two of this I have given before. And as Mr. *Wesley* hath sufficiently *triumphed* in having this Power over the *Methodists*; it reminds me of the famous *Impostor Alexander*, in *Lucian*. "He had a good *Capacity*, but made an *ill Use* of it; was exceeding *crafty*, *active*, *bold*, and exposing himself to *Dangers and Hardships*. He took upon himself to be the *Successor of Apollonius Tyanæus*; set up an *Oracle*, uttered *Prophecies*, engaged to free
the

Lucian.
Alexan.

the World from *Diseases, Pestilences, Earthquakes, &c.* All who gave no *Credit* to him, those especially who exposed his *Impostures*, he calumniated and damned, as *Atheists and Christians*; and by such Arts pillaged almost all the *Roman Empire*. One of his Tricks was this: He put a young *Serpent into a Goose-Egg*, the Cracks being artfully *cemented*; and the next Day out he comes, shaking his *loose Locks*, and mounting his *Rostrum*, proclaims the *Happiness of the City*, who should soon receive a *Present God*. Nearly the whole City, Men, Women and Children, were assembled, and stood *stupified, praying, and adoring*. The *Oracle-monger*, having muttered out several Things concerning *Apollo and Esculapius*, broke the *Goose-Egg*, and out starts the *Serpent-God*, to the Amazement of the *Spectators*, who loudly proclaimed their *Happiness*. Away goes the *Prophet* with the *new-born Esculapius*, the *Twice-born*; and the *second Time* out of a *Goose*. All the People follow him, full of *Enthusiasm, and mad with Expectation*.—The *Serpent* very soon grew into a *huge Dragon*."

The *History of Witchcraft*, (as I could easily shew) affords *Parallels* to almost all the *Circumstances of Methodism*; particularly as to the *horrible Parts* of it. "It Vol. II. appeared upon the *Examination of Bridget* P. 10.

Bishop, that those bewitched by her were cruelly tormented. If she did but cast an *Eye* on them, they were *presently struck down*, and in such a Manner, that there could be *no Deceit* in the Matter. But as soon as *she touched* them with her Hand, when they lay in their *Swoons*, they would *immediately revive*, and *not upon the Touch of any one else*. Besides, upon some particular Actions of her Body, they *presently and painfully fell into the like Postures*.—She had said too, ‘ that she could not be troubled to see the Afflicted thus tormented.’ — “ Again, we hear of their knocking down with a Look, and then making the Afflicted *rise*; and their appearing sometimes *cloathed with Light*.”

Vol. II.
P. 37.

Others, however, are of a *different Opinion*; and maintain, that “ *One Devil, Wizard, or Witch, can counteract the Deeds of another, and perform Cures in Opposition to him*. This they argue from the *different Powers and Subordinations among wicked Spirits*. *Horace* plainly is of this Sentiment,

5 Epod.
Vers. 71.

*Ab, Ab! Solutus ambulat Veneficæ
Potentioris Carmine.*

In Hieroc.
Cap. 30.

Eusebius says, that “ *Apollonius cured Dis-
tempers, and expelled Dæmons in this
Manner, one Devil by the Help of another.*”

De Fascin.
Cap. 3.

— *Sennertus* bringeth some Examples of
Persons

Persons relieved by Conjurers and Incanters, when grievously tormented by *Witches*.

— In the *History of Witchcraft*, “there is much Talk of a *white Witch*, as also of a *white Angel*, who would sometimes rescue Children from the *Witches*.” 2 Vol.
P. 42.

If we get among *Papists*; *Binsfield* lays it down as a “*certain Rule*, that a *superior Wizard* can cure the Mischiefs which an *inferior* one hath caused; — and that a *Wizard* can sometimes cure *Distempers*, which the *Physician* either knows not, or can’t cure.” — The *Author of Complem.* Confess.
Malef.
P. 577.

Art. Exorcist. says, “*Devils* will sometimes be thus *salutary*, in order to gain *Souls to themselves*, and obtain *Divine Honour*, of which they are very *Ambitious*.” Doctr. 2.

“I myself, says he, saw and heard a *Witch* confess, that though she had *hurt* many, yet she had *cured* others, *Dæmoniacks* and *distempered* People, by *Incantments*; and then did *Homage to Lucifer, the Greater Angel*.” — *Thyræus* proves the *Doctrine*, of *Devils being expelled by Devils*, by divers *Instances of Magicians*, who made a *Trade* of this *Practice*. Such were those mentioned by *St. Gregory*. Dæmon.
Part III.
Cap. 34.

(*Dialog. Lib. 1. Cap. 10.*) Who undertook to *free a noble Lady* from a *Devil*, by *magical Incantments*. And they really did *free her*. But in the mean time they opened a *Passage* for a whole *Legion*

of *unclean Spirits* to enter into her. And, by the *just Judgment of God*, from that Time she was agitated by as many strange Motions, and broke out into as many Cryings and Roarings, as she had *Devils* within her." — In general, 'tis a known Case, that *wicked Men* have done *Miracles of this Nature*. — And that *Popery* may not go without its Share of the *Black Art*; I shall here, (to save myself the Trouble of consulting the *Originals*) transcribe a few Passages from *Brocklesby's Gospel-Theism*. "The *Miracles of the Legendary's Lives of the Saints* seem to be of the same Character; not wholly *Fictitious*, but in *Part Realities*; but such Realities that are no better than the *Feats of Magic*. Of the Catalogue of *Popes* no less than *four and twenty* are said to be addicted to the *Magic Arts*. — *Fasciculus Temporum* reporteth, that in the *Tenth Century Magic*, and the Art of making *Charms*, and *bewitching* People, was almost the only *Learning of the Priests*. — In *Spain* they call these Curers of Diseases, *Ensalmos*; and in that Country the *Learning of Magic* was sometime allowed and *professed*; for in the *Academy of Salamanca* they taught both *Theurgy* and *Goety* in the *Publick Schools*. — *Magic* is no Stranger at *Rome*. A *Bishop* very dear to *Pope Nicholas V.* was *bewitched into an incurable Disease*; where-
upon

Gale
Jamblic.
P. 293.

upon Application was made to that *Pope* to grant a *Dispensation to a Witch*, who undertook (if it might be allowed) to bewitch *her* to Death, that had bewitched the *Bishop*. The *Pope* granted the *Dispensation*, and the Business was done; the *Witch* first died, and then the *Bishop* recovered." Now if any have caused similar Effects from similar Principles, they may think their *Method* warranted by this *Papal Dispensation*.

§. 46. But " hold, say the *Methodists*, and Mr. *Wesley*, you are running too fast. We are a *Seet of Saints*: Our Teacher performs these Wonders by *Christian Methods*, by a *Divine Power in the Name of Jesus*; and especially by *Sacred Hymns and Prayers*."

Their real *Saintship* I am not much inclined to own. But as to *Matter of Fact*; Mr. *Wesley* hath so often asserted *miraculous Healings*, and casting out *Devils*, to have been the Effect of his (sometimes jointly with his *Followers*) *Religious Offices*, *Prayer in particular*, that there is no Occasion of citing *express Passages*. Nor need I disallow his *Account*, — any farther than may be collected from the foregoing *Deductions*.

I will venture likewise to assure him, that I entertain a very high Notion of a *Blessing* attending on all *Religious, Christian*

ian Exercises; more especially of the *Prevalency of Prayer*, towards removing the several Miseries incident to *Human Life*; — higher still of the *Efficacy* of the fervent Prayer of a *Righteous Man*, approaching his *Maker* with the *requisite Scriptural Qualifications*. And yet, I should deem it an *unwarrantable Presumption*, even in a *Righteous Man*, to expect a *Miracle* immediately upon his *Petitions*; or pretend to *know*, that a *supernatural Remedy* will follow, and that in a *Moment*. As a proper *Qualification*, I should require better Principles, Temper and Behaviour, than can as yet be discerned, in one who seems fond of being thought a *Cunning Man*; — or in the Body of his *Disciples*; a large Part whereof, I sincerely believe, to be Persons of as *bitter and turbulent a Spirit*, as any at present in the *Nation*. *Uncommon Claims*, and *pretended Marks of Saintship*, are by no Means wanting; but the *genuine Marks of a Christian*, to me at least, are *invisible*. Nor would they be injured by a *Comparison* with “*St. Catherine of Sienna*; who, being in an *Ecstasy*, our Lord came and imprinted upon her his *five Wounds*; but the *Marks* were *interior*, and did not appear *outwardly*. This Favour was granted to her great *Humility*, which moved her to obtain of *Heaven*, that the *Marks* might not be seen.” — No

Doubt

Ribaden.
& Brev.
Rom.
Apr. 30.

Doubt but we should have *visible Proof*, were the *Methodists* to submit to *St. Clara's Operation*; " whose Body being opened, Baling. Aug. 17. and her *Heart dissected*, the Representation of *Christ's Passion* appeared as plainly as if it had been *carved*." —

If I am not easily imposed upon by *extraordinary Pretensions* of this Nature; some of my *Reasons* may appear from the following *Examples*. That it was no uncommon Thing among the *Jews* to use *Curious*, (i. e. *Magical*) *Arts*, in order to remove *Diseases*, and drive out *Dæmons*; and even by the most seemingly *Holy Means*, we have Proof from *Scripture*. Thus, in the *Acts of the Apostles*; " then Chap. 19. Verse 13. certain of the *Vagabond Jews*, *Exorcists*, took upon them to call over them that had *evil Spirits*, the Name of the *Lord Jesus*, &c." — The same Game we find carrying on in *St. Austin's Days*: " *Evil* Tom. 9. Edit. Platin. p. 27. *Spirits* are pleasing themselves with the *Shadow of Honour*, while they deceive the *Followers of Christ*: So far, my Brethren, that those who *seduce by Ligatures, Prayers, and the Tools of Satan*, mingle the Name of *Christ* with their *Inchantments*. Because they can't seduce by *plain Poison*, they add a little *Honey* to make the *pernicious Draught* go down. Whence, to my own Knowledge, even the *Impostor Pallentus* hath been called a *Christian*."

The

Pag. 50. The same *Father* writeth, "Concerning *Miracles done by Heretics*: " *Pontius* hath done a *Miracle*; and *Donatus* hath *prayed*, and received an *Answer from God*. They are either *Deceived*, or *Deceivers*. But *God* hath cautioned me against these *Wonder-mongers* (*mirabiliarios*) *Matt. xxiv. 24. There shall arise False Prophets, who shall shew great Signs and Wonders, &c.* Whether these *Marks*, with which they are signed, be any thing to their *Advantage*, is to be considered by him, who would not be *terrified and deceived*." —

Enchirid.
Cap. 23.

The same *Writer* again; "Such *Superstitious Arts* are full of *pestilent Curiosity*, and *tormenting Anxiety*. By the *Devil's Craft* they happen differently to different Men, according to *their own Apprehensions and Presumptions*. For the *Great Deceiver* knows how to procure Things agreeable to every *Man's Temper*; and ensnare him by his own *Suspensions and Consent*."

Homil. 21.
Ad Pop.
Antioch.

Thus *St. Chrysostome* applies to one of these *Dupes*; "You make use of *Ligatures and Charms*, introducing some *old, drunken, reeling Woman* into your House. And are you not ashamed, don't you blush, to run, *trembling and astonished* after such Practices? The *Plea* is, that the *Woman* is a *Christian*, and utters nothing but the *Name of God*. Which very Thing *increaseth*

increaseth my Averſion to you; becauſe 'tis perverting the Name of God to the blaſpheming of God."—

Origen againſt Celfus ſaith, "that the *Word Sabaoth* was of common Uſe in In-^{Edic. Spencer.}chantments;" where you have a great deal ^{P. 262.} more concerning wonderful Cures by Sacred Names. — And if you look into *Wülferi* ^{Pag. 57.} *Tberiaca Judaica*, you will have enough of magical Miracles and Cures performed, by Virtue of Sacred Names, among the Cabbaliſtic Jews; particularly by the Incommunicable Name, *Jehovah*, and *Shem-Hamphoraſch*." And, as Count Zinzendorf has it in his *Elegant Moravian Hymns*, (Hymn. 59.)

No Angel is ſo bold and raſh,
But quakes at thy Shemhamphoraſh.

Hierocles attempts to defend *Apollonius*, as delivering Prophecies, raiſing the Dead, and working other Miracles;— not by Inchantments, but a Divine Operation. "In-^{Philoft. Vit. Ap.}chanters, (whom I account the moſt mi-^{P. 452.}ſerable of Men) ſome of them by torturing Spirits, ſome by barbarous Sacrifices, or by Charming Verſes, and Unctions, boaſt, that they can make Fatality change its Purpose. But *Apollonius* followed the Decrees of Fate in his Predictions, and pro-
K k phesied,

phesied, not as a *Magician*, but from what the *Gods* had revealed to him."

Dæmon.
Part 3.
Cap. 46.

Our Friends of the *Papacy* boast of Thousands of *Cures*, &c. by Means of *Prayer*, in Conjunction with their *Adjurations* and *Conjurations*. *Thyræus* hath a long String of such Performances. " One had rescued *about fourteen hundred* from the *Devil*, by these Means, &c." [Which is the same Number with Mr. *Wesley's* *Patients falling into Fits*. This was many Years ago, so that the Number must be prodigiously increased by this Time.] —

Dæmon.
Lib. 3.
Cap. 5.

Bodinus writeth, " that one *Barbara Dorea*, (who was burned for *Witchcraft*) confessed, that she had *unbewitched* several whom she herself had *bewitched*, and cured them by applying an *Incanted Dove* to their Stomach, using this Form, ' In the Name of the *Holy Trinity*, St. *Anthony*, and St. *Michael*, may you be cured of this Evil; and let *Mass* be said for nine Days.' No *True Catholic*, but will highly approve of *this Method*." In the same Chapter he confirms, (by the Authority of the Writer of *Malleus Malef.*) the Story of the *Indulgence* granted to the *Conjurer* by P. *Nicholas V.*" Nor can I deem the *established Roman Ritual*, *De Exorcizandis*, any low Degree of *Profaneness*; whereby every *cheating Exorcist* is *authorised* to carry on his horrible *Conjurations*, (I use their

their own Word) in the Name, and by the peremptory Commands of the Holy Trinity; adding the Commands of their Fictitious Saints.

I am not here charging Mr. Wesley with the Guilt of Magic. But what I have said on this Article may, I think, serve for a Caution against Delusion; and may suffice to create a just Suspicion of Imposture, or at least of Enthusiasm; when Men set up with more than ordinary Sanctified Pretensions; and that the Undertaking of miraculous Performances by the most Sacred Names, is not always to be depended on; especially where the Operator himself is a Person of dubious Character.

Nor need we be much concerned, whether his Relations of his many miraculous Cures, and driving out Devils, be true or false. For we may safely adhere to the Words of St. Austin, *De Unitate Ecclesiæ*.

“ The Donatists contend for Truth on their Side, because Pontius and Donatus did such and such Wonders; or they pray, and are heard; or, this and that extraordinary Thing happeneth among us; or that Brother, or that Sister of ours had such a Vision, or such a Dream. ”

Removeantur, says he, Away with those Figments of Lying Men, or Portents of Deceiving Spirits. For, either what they say is not true; or if some Miracles are really

Matth.
xxiv. 24.

1 Tim.
iv. 1.

done by Heretics, we ought to be the more upon our Guard. Because our Lord hath said, 'There shall arise False Prophets, and they shall shew great Signs and Wonders, &c.' And St. Paul, 'In the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils; speaking Lies in Hypocrisy, &c.' And,

Multi Deo irato exaudiuntur."

The most specious Appearances of Sanctity and Godliness need not stagger us; because the Man of Sin was to come under a two-fold Character; of a Hypocrite, and a Miracle-monger.

I mentioned Hymns, as having particularly an Effect in the Methodists strange Disorders; whether Distempers, or Possessions. When that despairing Creature was horribly raving, "We began, says Mr. Wesley, — Arm of the Lord, awake, awake! She immediately sunk down as asleep. But as soon as we left off, broke out again with inexpressible Vehemence. And, as far as I can observe, it is their usual Method, to set up a general loud Singing, in these Cases; for which there may be several Reasons. For Music and Noise have a natural Effect, both to rouse those who lie quiet, and to still those who are obstreperous. In another such Case,

Case, " The Company not only *sings*, but even in *Prayer*, I spoke as *loud*, says Mr. *Wesley*, as I usually do to *three or four thousand People*." If something extraordinary was not expected from *Noise*, what Occasion of being so *very loud*? *Verse* and *Song* have always been esteemed most *powerful*; and thence the very *Word*, *Charm*, is but the *Englisk* of *Carmen*, a *Verse*,—

Carmine Dii Superi placantur, Carmine manes.

The *Reasons* given by *Authors*, why the ancient *Oracles* were delivered in *Verse*, and not in *Prose*, is because *Verse* is more *pompous* and *sonorous*; and likewise, to create a *Notion* of *Inspiration* from *Apollo*: The fittest to raise a reverential *Horror* in the *Mind*, or to wrap up an *Ambiguity*. The *Persons*, says *Plutarch*, who have brought the greatest *Disgrace* upon *Poetry*, are that execrable, thievish *Set* of *Circumforaneous Strollers*, the *Priests* of *Cybele* and *Iris*; some of whom from their own *Compositions*, or by *Lots* from certain *Writings*, deliver out *Oracles* to *Servants* and *Women*, who are most taken with *Verse*. For which *Reason* principally, *Poetry* making herself a *Prostitute* to *Cheats*, *Conjurers*, and *False Prophets*, was driven from the *Tripod* of *Truth*."

Plutarch.
Vol. II.
p. 407.
De Pyth.
Oracul.

As

Sanhedr.
65.

Page 307.

As to other Evils, of a *different Nature*, among the *Methodists*, such as their *false and presumptuous Imaginations of Assurance*, owned by Mr. *Whitefield*; and the strange '*Wiles of Satan*, as well as mere empty *Dreams of a beated Imagination*;" — for these no doubt but Mr. *Wesley* can find a *Cure*. The *Jewish Talmud* says, "there is a *two-fold Incantment*; the greater, which draweth huge *Dragons*; the lesser, which influenceth little *Reptiles*. Accordingly *Messingham* tells us, in the *Lives of the Irish Saints*, that St. *Magnus* by his *Prayers* expelled the *Devils* out of a large Number of *Worms*, that infested his *Cell*. Nor should we think it below Mr. *Wesley's* Dignity, or Power, to exorcise his *Maggots*.

Mr. *Wesley*, I own, seems to be *indefatigable*, and takes a great deal of *Pains* in effecting his several *Cures and Expulsions*. *Popish Exorcists* too will sometimes grievously sweat and turmoil; especially when they are contending with a very *potent and obstinate Devil*. But frequently their *Miracles* are of *easier Operation*. A Scrap of St. *Ignatius's* Hand-writing; a Draught of *Water*, in which St. *Francis* hath washed his *Hands*, or a *Bit of Hay*, from the Bundle which his *Ass* hath been mumblyng; the *Parings* of this *Saint's Nails*, or a *Straw* from the *Bed* of another; a *Kiss* of

of *St. Thomas-a-Becket's old Breeches*; which the *Virgin Mary* came down, and helped him to mend: — Any of these, and a thousand others *equally easy*, will effectually do the *Feat*. But which of the Methods is most *meritorious*, may be a Point of *arduous Discussion*.

§. 47. We are not, however, to conceive, that a *Cure* of such *dreadful Disorders*, and *diabolical Possessions*, is the *sole Benefit*, which the *Methodists* obtain by their *Sufferings*. Divers other good *Effects* follow. For Instance, *Judicial Punishments* of the *miraculous Kind*, for People's *Opposition to Methodism*: (For I am not allowed to say so *particularly*, “for opposing me, *John Wesley*,”) and in order to bring them *into Methodism*; in which Case the Punishment shall be *released*. I know he will *equivocate and prevaricate*, where the Words *Judgment* or *Miracle* are not expressly mentioned. But the *Narration* will shew itself.

— What doth he think of *J—n H—n*, the *Weaver*? “He was a *zealous Church-³ Journal* man, and against all *Dissenters*; said the *p. 44*. *Fits* of the *Methodists* were *Delusions of the Devil*. But presently he falls *raving mad*, — screams terribly, and beats himself against the *Ground*: — then cries aloud, ‘Let them all come; let all the *World* see

see the *just Judgment of God* ;' then fixing his Eyes upon me, ' Ay, this is he, who, I said, was a *Deceiver*.' He then roared out, ' O ! thou *Cursed Devil* ! yea, thou *Legion of Devils* ! Thou canst not stay. *Christ* will cast thee out.' He then beats himself against the Ground again ; — his Breast heaving, as in the *Agonies of Death*. We all betook ourselves to *Prayer*. His *Pangs ceased*, and both Body and Soul were set at *Liberty*."

Taylor.
Polemic.
P. 334.

Here we have a grievous Punishment ; a *Legion of Devils* entering into the Man for his *Opposition to Mr. Wesley and Company* ; — this confessed to be a *just Judgment* : — but he becomes a *Profelyte*, and all is well. And one necessary Form of *Exorcism* is, " Cunningly to get out of the Devil the *Confession* of some *peculiar Doctrine*, or some *new Saint*, for the Edification of the *By-standers*. In this Case the *Father of Lies* is always supposed to speak the *Truth*. — He is commanded too to knock his *Head three Times* against the Ground, in *Adoration of the Trinity*. — If he will not yet depart, the *Exorcist* is to *pray, and speak louder*."

3 Journ.
P. 43.

Much the same End has the *Judgment* upon the " *Quaker* ; who was biting his Lips, and knitting his Brows, at the *Diffimulation of these Creatures* ; but suddenly he dropped down as *thunderstruck*, — in an
Agony

Agony terrible to behold. We besought God not to lay Folly to his Charge. And he soon lifted up his Head, and cried aloud, ‘ Now I know thou art a *Prophet of the Lord.*” ’Tis but getting a *fit Tool* for the Work; and then terrible is the *Judgment for opposing*; but instantly Mr. Wesley is a *Prophet of the Lord*, and the Man is *set free*.

The Instances of the *Daughter*, and her *Mother*, have the like *Issue*. “ The₃ Journ. Girl feeling in herself such a Conviction, p. 51. [*i. e.* sensible that one of the *dreadful Fits* was coming upon her,] ran out of the *Society* in all Haste, *that she might not expose herself*. But the Hand of God followed her; so that after going a few Steps, she was forced to be carried home, and there grew worse and worse, in a violent *Agony*.” — “ The first that was deeply touched was L— W—; whose *Mother* had not been a little displeased, when she was told, how her *Daughter had exposed herself before all the Congregation*. The *Mother herself* was the next who *dropped down*, and *lost her Senses in a Moment*; but went Home with her *Daughter full of Joy*.” So wicked a Thing is it to be *offended* at the strange *Fits of Methodism*; and so *fruitless* the Attempt to *fly* from it. But if we remember Mr. Wesley’s strong *Arguings*, that ’tis *Satan* who strikes them

L 1

down,

Ibid. p. 64.

down, and deprives them of their *Senses*; we may learn how much he is *the Methodist's Friend*, as not permitting any to *run away*.

Whart.
Angl. Sac.
p. 207.
2d. Vol.

Thus in *Popery*, the *Devil* frequently stands their *Friend*, by confirming the Truth of their *Doctrine* and *Sainthood*, and tormenting such as begin to *suspect* them, or *meditate a Flight*. "When a certain *Monk* did not pay due Honour and Reverence to St. *Oswald*, a *Legion of these black Spirits* seize him, tear him, throw him down, &c. asking him, What Madness possessed them to despise so great a *Priest*."

Myfter.
Jesuit.
p. 48.

— One of St. *Ignatius's Society* beginning to *fluctuate*, and form a Design of *deserting the Society*; the *Devil* met him in the Shape of a Man of a terrible Aspect, and with a drawn Sword frightened him back again to the *Saint*; who rebuked him, saying, Are you so *wavering*? O thou of little Faith, why didst thou doubt?—"It happened to St. *Anthony*, that a certain *Novice of the Order* ran away, and stole his *Psalter*. But the *Devil* met him with a naked Sword in his Hand, and threatened to kill him, if he returned not back to the *Convent*, and restored *Friar Anthony's Book*. The *Novice*, affrighted with his stern Look, returned to the *Convent*, restored the *Book*, and begged to be admitted again into his *Order*."

Ribaden.
p. 395.
Jun. 13.

To

To the same Purpose, and by the same Evil Spirit, were the *Laughing Fits* judiciously inflicted on some, " who said, ^{4 Journ.} *the Methodists might help it, if they would.* ^{p. 38.} But God suffered Satan to teach them better. ^{P. 59.} For they were seized in the same manner as the rest, and thus continued for two Days, a *Spectacle to all.*" — Here plainly Satan doth the Work, 'tis his good Pleasure to teach them better, for the *Interest of Methodism.* God barely suffers, or permits it; as he doth other Evils.

In one Paragraph we have no less than three Judgments on Persons, who came to disturb the Methodist Meeting-house. " One of the Chief hanged himself. A second had been for some Days in strong Pain. A Third confessed to Mr. Wesley, that he was hired, and made drunk on Purpose, but when he came to the Door, he could not stir, nor open his Mouth." — The Man might be almost dead drunk, without supposing a Miracle or Judgment. But if it must be such; we have a Pagan Parallel, (for Popish are innumerable) concerning " a Temple of that Purity and Majesty, as ^{Diodor. Sicul. Lib. 4. p. 231.} immediately to cure Distempers of the True Votaries; but Despisers, coming thither, lose their Voice, and become as it were dead."

The last Judicial Miracle I shall mention, (for there are many more) was upon

a Man for *beating his Wife*, who, it seems, was a *Methodist*. “ I visited one whom God is *purifying in the Fire*, in Answer to the *Prayers of his Wife*, whom he was just going to beat, (which he frequently did) When God *smote him in a Moment*, so that his *Hand dropped*, and he fell down upon the Ground, having no more Strength than a new-born Child. He has been confined to his *Bed* ever since; but rejoices in Hope.” — In which Case Mr. Wesley asks, ‘ Have you known a *parallel* One in your Life?’ — Probably *not*. These Cases are not so common among Us *Protestants*. The *Papalins* deny, that God ever enableth such *Heretics* to work a *Miracle*. But among *them* Judgments fall, thick as Hail, upon the *Violators* of their dear *Persons*. Such was the Protection of *St. Patrick*; “ When a Man of a *Gigantic Stature* brandished his *Sword* to kill him for attempting to make *Converts in Ireland*, immediately all his *Strength withered away*; his whole Body turned *stiff*, and he could neither move Foot, nor *Hand to strike*. The Man experiencing this *Judicial Sign* upon himself, was instantly *changed into another Man*. And both Soul and Body were set free.”

4 Journ.
P. 97.

Answ. to
Church,
P. 42.

Messing.
P. 16.

This may be something of a *Parallel* with Mr. Wesley's Case, and of as good *Authority*. And hence he may imagine himself

himself rising into an Authority like what
 “ *Maimburg* relates of one *John*, a *Miracle-Worker*, who made even *Emperors* to
 stand in *Awe* of him, as a Person who
 had the *Scourges of God* in his Power, to
 whom *Miracles* were but *play*, and even
nothing.” The Man, no doubt deserved
 such a *Scourge*, for beating his Wife, who
 was a *Methodist*. But had he beat her for
opposing Methodism; — the Case is altered,
 quoth *Plowden*. The *Husband's Right*
 might then have been pleaded for exer-
 cising a little *Discipline over a disobedient*
Wife. For Mr. *Wesley's* illuminated *Ac-*
quaintance, *Mistress Bourignon*, hath decided
 the Point, in her ‘ *Light risen in Dark-*
ness. “ It is great *Malice* in her to think
 to oblige her *Husband* not to adhere any
 longer unto my *Sentiments*, — concerning
 Perfection, whereof her *Husband* has had
Experience.—She hath sworn to be faithful
 to her *Husband* till *Death*. — One, who
 loves the Justice, Goodness and Truth of
God, thunders and lightens, when Injus-
 tice, Malice, or Lying, are opposed to the
 Sense that he bears within his Soul; and
 he must shew his Displeasure, though it
 were with sharp and rude Language, or
quarrelling and fighting, if Need requires.”

Fred.
Spanhem.
Vol. II.
p. 743.

Part IV.
Letter 23.

§. 48. But other *Benefits* are bestowed
 upon true *Methodists*, after they have un-
 derwent

derwent their *Pains and Agonies*. And certainly they deserve a very ample *Recompense* for suffering those *exquisite Tortures*, in which Mr. *Wesley* so exceedingly triumphs. For,

Horat.

*Audax Japeti genus
Ignem fraude malâ gentibus intulit.
Post ignem Ætheriâ domo
Subductum, macies et nova febrium
Terris incubuit cohors.*

Oper. &
Dief.
Vers. 60.

Which Bit of *Latin* may be explained by the Story of *Pandora's Box*; which I learned, when a School-Boy, from *Hesiod*. "After *Mortals* had found out a Way to steal *Fire from Heaven*, *Jupiter* ordered *Vulcan* to form a *Beautiful Woman*, who should be adorned with the *Gifts and Graces of all the Gods*, and thence called *Pandora*. *Mercury's* Contribution was, *Impudence, Subtlety, Lying, Wheedling, Tricking, and Deceit*. And she was sent down among Men, as a *Punishment* on such as were fond of *new Inventions*. For this Purpose she brought down a *Box*, for a *Present to Epimetheus*, [*i. e.* One that is wise, when 'tis too late,] who fell in *Love* with this *mystical Lady*, and married her; (though afterwards, for some mischievous Pranks, *Jupiter* transformed him into an *Ape*.) But, unhappily, the *Lid* of the
Box

Box was no sooner opened by *Epimetheus*, but out flew a Troop of all Manner of *Diseases and Calamities*. *Hope* only was left at the *Bottom of the Box*." Now supposing the *Methodist's Pretences to Inspiration* to be represented by *stealing Fire from Heaven*; and the opening of the *Box* by *Mr. Wesley's Mouth*, which, like a *pestilential Blast*, strikes so many to the *Ground*; — yet some *surer Comfort* than mere *Hope* is to be found at the *Bottom*.

This the *Methodists* may have proved already, (if all should happen to prove any thing but a *Mistake*) by their being *thunderstruck into Faith, Conversion, and Justification*; their *Certificates of free Pardon under the Seal of God*; (unless the *Seal* was counterfeited, and of their own putting:)—Their *Assurances both of present and future Salvation*, (unless, as *Mr. Whitefield* speaks, "those, who had them not, only thought they had them:")—The *Gifts of Prophecies*, seeing Things at a *Distance*, and knowing the *Secrets of the Heart*, &c. (unless there be something *diabolical* in this:)—The receiving of *Grace*, and the Entrance of the *Holy Spirit*; the very *Moment* they are struck down, *God* entering into their *Souls*; (unless we give no Credit to *Mr. Whitefield*, after he hath confessed that he hath imposed upon the World by so many *Untruths*.)—Supposing these magnificent

nificent *Benefits* to stand upon a *sure Foundation*; sufficient *Amends*, I hope, is hereby made for their *Sufferings and Tortures*. Nor are they without *Precedents* on their Side.

Præfig.
P. 596,
598.

And accordingly Dr. *Wier* observes, that “ the *Nuns*, whom he attended, punished by the *Devil* with *incredible Torments*, declared they would not be without these *Calamities* on any Account, because they produced the *peculiar Grace and Illumination of God*.— Another falls a *Singing* in her *Agonies*, because she did not in the least hesitate as to her *eternal Salvation*.”

Casaub.
Enthuf.
P. 174.

The *Alumbrado's* in *Spain* taught, “ that certain *Ardors, or Burnings, Tremblings, and Quakings*, were a sufficient Token of *Grace*; and that those who could attain them needed nothing else. That they might see *God* visibly, in their *Ecstasies, &c.*”

Genial.
Dies.
Lib. 6.
Cap. 26.

As to Mr. *Wesley's* rejoicing at the *Sufferings* of his Followers; *Alex. ab Alexandro* tells us, “ that it was the Custom of divers Nations to *appease* their Gods with *Human Sacrifices*, and the *Blood* of their Captives; imagining, that the *Deity* was then especially propitiated, when they *butchered their Fellow Creatures*; and drew *Divination and Prophecy* out of the *Tortures* of Mankind.”

Strabo,

Strabo, (Book XI.) gives this Account of the *Religious Albani*. "Many of them are quite *Enthusiasts and Prophefiers*. When a Person is thus *possessed* in a high Degree; the *chief Priest* offers him up a *Sacrifice to the Goddess*, in this Manner. Being exceedingly expert in the Business, he strikes the Man with a Spear through the Side *into the Heart*. From the *Body*, when *fallen*, they gather certain *Signs of Divination*; which they *publish* to the People. The *Body* is afterwards trampled upon by way of *Lustration*." And *Tacitus* says, "The *Druids in Britain* used to *consult their Gods*, by looking into the *Entrails* of their Captives." Edit. Amst. p. 768.

Annal.
Lib. 14.
Cap. 30.

One pretty extraordinary Advantage of the *Methodist's Miseries*, something different indeed from the former, is the *Benefit of losing God's Grace*. For besides that *Spiritual Desertions, Despairings and Infidelities*, are so frequent, and seem to be a *necessary Part* in the Progress of *Methodism*; if themselves may be credited: — Mr. *Whitefield* assureth us, that "Mr. *Tennant* preached excellently well, upon the *Necessity and Benefits of Spiritual Desertions*." The *Benefits* of being forsaken of God is to me a very strange Doctrine: And yet a much more strange one, that God is compelled, and laid under a *Necessity* to withdraw his Grace. Thus Journ. p. 61.

one wild *Enthusiastic Teacher* ventures to preach, and another praiseth his Saying. And in the next Edition of the "*Benefits and Necessity of Alterations in the Liturgy*," according to *this Doctrine*, a new Prayer should be inserted, "that God would be pleased to withdraw his Spiritual Comforts and Grace;" or at least this *Amendment* offered, "wherever in the *Common Prayer* the Words occur, 'Take not thy Holy Spirit from us, the Word not should be left out.

But 'tis to be hoped some better *Effects* follow. For, it seems, through such painful *Lustrations and purgative Fires*, our *Methodists* arrive at *Perfection, Visions of God and Angels, Ingulphments into the Deity, Union with God, yea, and being God*. That Mr. Wesley must mean such a *Perfection* as implieth *absolute Freedom from Sin, and inward Corruption*, such as was in *Christ*, appears by his earnest Dispute with the *Moravians*, and contending, that, in *this Respect*, 'the *Servant may be as his Master*.'

Wesley
4 Journ.
p. 83.

Hence, saith "the Woman in a high Fever, I am very ill, — but I am very well: — For I am united to Jesus. — My Beloved hath cleansed me from all Sin: — I am washed, I am cleansed. — The Enemy may come; but he hath no Part in me." — Hence, says a *Moravian*, "I am as closely united to Christ, as my Arm is to

Ibid.
p. 48.

to my Body."—Hence, in the Account of the two *Hitchens's*, after their Horrors, Roarings, Infidelities, Despairs, &c. one of them "sees *Thousands, and ten Thousands of Angels, and Jesus Christ himself; — I am sanctified, I am whiter than Snow. — Why, I am all God.*"—The other Brother, in a malignant Fever, says, "I see the *Gates of Heaven* stand open, and *Jesus* with open Arms to receive me;—Open the *Heavens*, O my God, and come down into my Soul. Come *Father, Son, and Holy Ghost, and plunge me into God, &c.*"

Thus are they deified, like *Hercules*, who by putting on a *poisoned Garment* was drove into *Madness*, erected a *Funeral Fire* for himself, threw himself into the *Flames*, and thence was ranked among the *Divinities*. Of him *Seneca* saith,

*Sollicita tanti pretia natales habent,
Semperque magno constitit, nasci Deum.*

"*Alexander the Great* must needs consecrate his favourite *Hephestion*; and erect Altars to him as a God. Some Flatterers testified, that *Hephestion* appeared to them, cured Diseases, and delivered Oracles. *Alexander* was wonderfully pleased, as being not only the *Son of a God* himself, but able to *make Gods.*" Such may be the Boastings of a *Methodist Teacher*.

Lucian.
Calumn.
Cap. 17.

Of this Nature was the Doctrine of the later *Platonists*, some of the *subtlest* Enemies that *Christianity* ever had. They taught, "that by certain *Purgations* Men may exchange *Humanity* for *Divinity*; — Jamblic. Myster. Sect. 3. C. 6, 7, 8, 9. may see the *Spirit* descending and insinuating itself; may see a *Light like Fire*, at the Coming or Departure of the *God*. This *Illumination* it is, which banisheth all *human Motion, Operation, and Senses*; and makes Men speak in a *senseless and raving Manner*." And, in the Words of P. 79. *Brocklesby*, "The Soul becometh her own *Henotety*, or *Unity*; and being thus *one*, like the *First Unity*, she gaineth the *Sight of the First Unity*; and is *united* therewith, conjoining as it were *Centre with Centre*; and being *one with God is God*, saith *Plotinus*. En. 6. L. 9. C. 8, 9, 10."

If we come to the *Heretics in the Primitive Church*, *Irenæus* says, "They talk much of *Perfection*; — Glory of having *Christ* for their *Master*, — and that they have the *same Souls*, by *Circulation*, with *Jesus*, are like him, and sometimes even better."

More of these *Wildnesses* might be produced from the *Ancient Heretics*: but I pass to the like *Fanatical Rants among the Papists*. M. *Casaubon* affords such an Instance in "Sister *Catharine of Jesus*; who used to fall into *Fits of Tremblings*, casting

Enthus. P. 161.

casting herself on the *Ground*, enjoying the *Presence of God visibly*. She often *saw*, and in some *Degree suffered*, through *Frights*, the *Pains of Hell*: At other *Times* she verily thought herself in *Heaven*. *Christ* even drew *her Soul* into *his*, marked her with a *Mark*, and always abode with her. Though she was indeed for the most Part *deprived of her Understanding*. And this *Soul of Christ* drew *her into an Operation of the Holy Trinity, &c.*" — *St. Catharine of Sienna*, (who was troubled with so many *Distempers and Devils*, but could expel them from others) received such a *Blessing*. "For one Day *Christ* coming to her opened her *left Side*, and took out her *Heart*, and carried it away. But a few Days afterwards he brought his own *ruddy Heart*, and put it into her *left Side*, saying, 'My Daughter *Catherine*, thou hast my *Heart* instead of thy own;' and then he *closed up* her *Side* again. And that it might be known, that this was *not pure Imagination*, there remained ever after a *Scar* in her *Side*." — *Revenius, Archbishop of Philippe*, writeth concerning some *Nuns*, (as few have his Book, *Bayle* may be consulted in the Article *Revenius*) that "they take a *Pride* in pretending to wonderful Performances; — talk of nothing less than their *Union with God*, which is only a *Union with their own Spirit*, if not with a worse.

Ribaden.
April 30.

a worse. They boast of mystical Transubstantiations, Concentrations of Heart, Annihilation, — Marriage with the Deity, — Spiritual Intoxications; — Super-essential Unions, the Gulph of Annihilation; — an absorbent *Enthusiasm*; Oblivion of all Things, inducing an *Abyssal Identification with God*, *Deific Confrication*; Spiritual Impudence, misanthropical Aspirations, the Joys of Darkness and obscure Night, &c. These, and the like enormous Words, and this unintelligible Jargon, is frequently repeated in the new School of Piety, by their own chosen Masters, and curious She-Disciples, so as to be felt in their inward Parts." — Almost the whole of *Quietism*, and *mystic Divinity*, consisteth in passing through *Combats with Devils*, *Purgations*, *Pains like Hell*, *Dryness of Soul*, *Privations of Grace*, *Despair and Damnation*, — hereby they attain *Perfection*, *Transformation*, a Being *swallowed up in God*, *personal Deification*, so as not to know or distinguish themselves from God himself." This Language may serve as a Counterpart to *Methodism*, especially when a little tinctured with *Moravianism*.

Arrived to this Degree of *Perfection*, they save themselves a deal of Trouble as to the Matter of good Works, which the *Methodists* so egregiously undervalue, and every true *Moravian* so heartily condemneth.

These

These latter, according to their *own Rule*, may easily and certainly be in a safe Way to *Salvation*, for “ the only Way to be ^{Wesley} saved is to avoid good Works.” For ’tis⁴ Journ. p. 68. the Business of the latter to steal away *Mr. Wesley’s half-instructed Disciples*, and to perfect what he had begun. *Hinc illæ lacrymæ*. — Hence, says he, “ I went to⁵ Journ. H—T—r, a young Man, who did once^{p. 49, 50.} run well, but now says, ‘ he saw the Devil in the Corner of every Church, and in the Face of every one who had been there.— And if you go to Church and Sacrament, you will be damned.” Into these *Spiritual Wickednesses* the *Methodists* have ran greedily in Crowds: Not a little, I suppose, enlightened by their admired *Bourignon*; who “ thus answers the *Quef-* Light. tion, whether the *Perfect* and *Regenerated* Part III. ought to use the *Sacraments*, or not: Letter 30. ‘ No. For he that is truly *born again* possesseth all the *Sacraments* in himself, and needs not to seek them out of himself. He is returned to the *State of Innocence*, wherein *Adam* lived before his Sin. — The Devil has invented the frequenting the *Sacraments*.” And such a *Perfectionist* was *St. Bridget*, whom (in the very Words of *Ribadeneira*) “ God commanded to go to *Rome*, where, by Means of *Indulgences*, as by a *shorter Cut*, it was more easy to get to *Heaven*.” For “ the final Issue

Issue is the main Thing." And the *Methodists* have been so well tutor'd, that after all their *Fanatical Pranks*, "they are as sure their Sins are forgiven, as they can be of the Shining of the *Sun* : — they are as sure of *Heaven*, as if they were already there." To *Heaven* they must, and will go? And what less can be expected than taking it by *Violence*, after such *presumptuous Demands upon God* ; as a Test of their *Humility* ? Thus insolently humble speaks Mr. *Whitefield*, " I here demand thy Aid." — What signifieth being a Sinner? " Christ is bound to pay the Debt." And Mr. *Wesley's Mother* claims her *Mansion in the Skies*." And yet, one may be as sure, as they can be to the contrary, that " God be merciful to me a Sinner," would become the very best of them, when they are leaving this World.

If such *Proofs of Salvation* may be depended on, and *Heaven* to be thus insured ; If there be no *Mistake* or *Delusion* in the Case ; and their own *Word* be a sufficient *Security* ; — I see no Reason why other similar *Accounts* may not deserve to be credited. — Let the *Pagan Magician, Apollonius*, stand forth. " When he entered a certain *Temple*, he heard a Voice of singing in these Words, ' Come, come up into *Heaven* ; come.' " — Let the *Indian Tamuli* be heard, " teaching that the best of them pass

5 Journ.
P. 53.

3 Journ.
P. 14, 124.
Wesley

3 Journ.
P. 18.

5 Journ.

Philostr.
Olear.
P. 464.

Missio.
Evangel.
P. 67.

pass into *Paradise*; but through *Rivers of Fire, Darknefs, Milk and Water*.—Though sometimes they have a *more expeditious Way*; if any one attends once or twice to some *peculiar Doctrine of the Priest*; or if, before his *Death*, he thrice take hold of a *Cow's Tail*, according to a *religious Rite*; immediately his *Sins are forgiven*, and he is *carried up to Heaven*." — Let the *Faith of the Mohammedans* be true; "among whom are many *Vagabond Pretenders to Sanctity, counterfeiting a Stupidity*. Which Sort of Men is highly valued among them, because *Fools and Madmen*, as Persons undoubtedly predestinated to *Salvation*, are accounted *Saints* even in *this Life*." And 'tis thought an effectual Way, if, instead of a *Shroud*, a Man can get to be buried in their *Prophet's Shirt*." — Let us applaud *Don Quixot's Maxim*, that "all *Knights-Errant* go directly to *Heaven*." — Then what *St. Findan* heard out of *St. Blasius's Tomb* is unquestionably true; "your *Seat* is already prepared in *Heaven*, and your *Sins* are forgiven." — Then *Salvation* is wrapped up in a *Monk's Cowle*. 'Tis but dying in *Simon Stock's Scapulary*, or *St. Francis's Rope*, and all is safe. Get but into one of their *Orders*, or their *Confraternities*; and the *Bulls* of his *Holiness* will secure your *Salvation*. "Make but a few *Visits* to *St. Francis's Chapel*;

Busbeq.
Epist. 3.

Sale's
Koran,
p. 160.

Mabil.
Act. Ben.
An. 800.
p. 381.

Brev.
Francisc.
Aug. 2.

and *Christ*, who promised him to deny nothing that he asked, hath effectually forgiven all your Sins upon *Confession*." — Then the most *nasty, ridiculous, crack-brain'd, nay wicked Saints, Murtherers, Traytors and Rebels*, such as the *Saints, Francis, Dominic, Ignatius, Thomas-a-Becket, Hildebrand, &c.* are, without Doubt, in *Heaven*, because *canonized by St. Peter's Vicar*.

I particularly mention the *last*, because (to shew the World how much *Poper* is mended) no longer ago than *September 25, 1728*, this *Hildebrand (Gregory VII. one of the most wicked of Mankind, and most infamous even of Popes)* was exalted into a *Saint* by *Benedict XIII.* and in a *Supplement to the Roman Breviary*, his *Festival* is ordered to be kept by all *Christians*, with a *double Office*, on *May 25*.

The Collect is, "O God, the Strength of all that trust in thee, who hast endued the *Blessed Gregory, thy Confessor and Pope*, with Virtue and Constancy to defend the *Liberty of the Church*; grant to us, that by his *Example and Intercession*, we may overcome valiantly all that opposeth us." And to point out in what *Particular* his Zeal is to be *imitated*, the *Lessons* for the Day tell us. "No *Pope*, since the *Apostle's Days*, *did*, or *suffered* more for the *Church*, or fought more desperately for it.

Against

Against the impious Attempts of the *Emper* Henry (the *Fourth*) he stood an *intrepid* Champion, and deprived him of the *Communion of the Faithful*, and of his *Dominions*; and absolved all his *Subjects* from their *Allegiance*.—While he was celebrating *Mass*, a *Dove* was seen flying down from *Heaven*, and sitting with expanded *Wings* on his right *Shoulder*, as a *Proof* that he was guided by the *Inspiration of the Holy Ghost*.—At length this *true Saint* went to *Heaven*, &c.” — “ By Order of our most *Holy Father Benedict. XIII. Lord of the City, and the World. (Urbis & Orbis.)* Signed, *N. Cardinal Coscia.*” The whole *Service* is reprinted in *Verpoortennii Fasciculus Dissertationum. Coburg. 1739.*

Such *Saints* as these may however be in *Danger of going down Stairs into Heaven*; as *Juvenal* smartly says of the *Consecration of Claudius*,

—*Tremulumque caput descendere jussit
Ad Cælum.*—

Sat. 6.
Vers. 621.

Descends into the Skies his trembling Head.

Seneca writeth, in his *Apocolocyntosis*, or *Apotheosis of a Pumpkin*,) “ that this *Pumpkin Claudius* had during his *Life* a *Temple in Britannia*; and that he died in *grievous Torture*, while he was bearing a *Comedy*. In *Virtue* of his *Consecration* he

went indeed *up to Heaven*; but the *Celestial Council* not bearing, that such Persons should be *made Gods by low Mortals*, instantly decreed, that he should *leave Heaven within thirty Days*. Accordingly he was packed away, and hurried down to the *Infernal Regions*."

Both *Baleus* and *Platina*, in their *Lives of Boniface VIII.* tell us, " that he *uncanonized St. Herman of Ferrara*, and ordered his Bones to be dug up, and burned, after he had been *venerated for a Saint* for twenty Years."

But who will venture to apply this to the *Metbodists*? Their *Teachers* indeed have been very free and generous in the *Disposal of Heaven*. They can presently restore their Followers to *Paradise*, or send them to *Heaven*; nay, can place them there in what *Degree of Glory* they please, and make " *Mr. Seward's Sisters shine with a refulgent Splendor, above the rest of the Heavenly Host.*" They can make " *Our Dear Lord come and perfume their Graves*; can make *Angels* come, and carry them up to *Heaven*; can even *plunge them into the Trinity*, and make them *all God.*"

Seward
Journ.
p. 80.

And what then? What *marvel* this? Do not *Papists* the same? The *Pope* by *Canonization* stocketh *Heaven* with as many Inhabitants as he will; though they have been *Madmen, Rogues, and Assassins.* —
He

He assigneth to each what *particular Man-* Sexti
Decret.
Lib. III.
Tit. 22.
sion he judgeth proper, as we find in their *Canon Law*; and its *Glosses*. — He hath a Power superior to *all created Beings*; hath a *Pontifical Omnipotence*, and commands *Angels*. And *P. Clement VI.* actually exerted this Authority in his *Bull*, in Favour of *Pilgrims*, “ *we peremptorily command the Angels of Paradise to introduce their Souls into Paradise, absolutely freed from Purgatory.*” — And if any one of these *Pilgrims*, upon his Return home, should by the Instigation of the *Devil* commit any Sin; it is our *Will and Pleasure*, that the *Punishment of Hell* shall not in any wise be inflicted on him; — unless on Account of other Sins, which he shall commit afterwards.” — Out of mere *Shame*, the *Papists* were very diligent in *burning*, or *secreting* this *Bull*, and thinking they had effectually done it, began to deny that there was ever such a *Bull*; or at least that had the Sanction of the *Pope's Seal*. But *Wesselus of Groningen*, *Chancellor Gerson*, *Corn. Agrippa*, &c. affirm, that *Copies* are now to be seen, with the *Pope's Seal* annexed, in the *Archives* at *Vienna*, *Limogis*, and *Poitiers*. And luckily *Johan. Hoornbeek*, found a *Copy* of it in the *Publick Library* at *Utrecht*, which he published with *Observations*. See at the End of his *Bullæ P. Urbani VIII.*

Why

Sexti
Decret.
Lib. I.
Tit. 6.

Cafal. de
Ritib.
Cap. 71.

Ed. Paris.
Vol. II.
p. 210.

Why the Pope should have a *Reserve*, as to Sins to be committed *afterwards*, is not without *Reason*. For *Indulgences must be purchased again and again*. And hence may be collected, why Mr. *Wesley* talks so much of the *Methodist's* having "Assurance of *Pardon*, and *Salvation for the present*." It is fit they should be brought to *Confession, toties quoties*, and make their *Offerings*. — It stands in so many Words in their *Canon Law*, that "God assumed *St. Peter into Partnership with the Undivided Unity*." And, as 'tis confidently asserted, that the *Pope* succeeds *St. Peter* in all his Power and Privileges; how can he be denied the *same Honour*?—"His Power too of *canonizing* others is not only unquestionable, but a Point, in which he is certainly *infallible*, and cannot be *mistaken*."

These are high Claims to great Things. And yet one may be tempted, with Regard to such *Canonizers* and *God-makers*, to join Issue with *Agesilaus*, in *Plutarch*; "The *Thasians* had determined to make him a God, and erect *Temples to his Divinity*; and sending *Ambassadors* to acquaint him with it; he asked them, whether *their City could make Gods of Men*? They replying, that it *could*. Go then, saith he, make *yourselves* such, and then
I shall

I shall believe that you can *make a God of me also.*"

§. 49. But to return from this *impertinent Digression*:—I proceed to consider, in the last Place, the famous *Methodist-Doctrine* concerning *Regeneration*, or the *New Birth*. Whereby they do not mean *Regeneration* by *Baptism*; but something *distinct* and *opposite*. The *Scriptures* indeed may talk of a *second and spiritual Birth* by *Baptism*, of the *Washing*, or *Laver*, of *Regeneration*; but what avails that, if they take upon them profanely (as Mr. *Whitefield* does in express Words) to call "*Baptismal Regeneration, the Diana of the present Age?*" — Or, as Mr. *Wesley* more gently speaks, "if the *Washing of the* ^{2 Journ.} *Holy Ghost*, which was given in *Baptism*, ^{P. 24.} *be sinned away?* — Or, what if after all our best Endeavours, *Baptismal Regeneration* be *ineffectual*? For, says he, "though ^{3 Journ.} I have used *all the Means* for twenty Years, ^{P. 23.} I am not a *Christian*. Verily, verily, I say unto you, *I must be born again.*" And he calls those "*Blind Leaders of* ^{P. 82.} *the Blind*, who speak of the *New Birth*, as if it were *no more than Baptism.*"

Therefore, *another* greater and better *New Birth* must be superadded to supply the *Defect*. And yet one would think the *former* *sufficient* for all Purposes of a *Christian*;
tian;

Ephef. 5. 26. *tian*; supposing only that St. Paul speaks *Truth*; "*Christ* sanctified and cleansed the Church with the *washing of Water*; — that he might present it to himself a *Glorious Church*, not having *Spot*, or *Wrinkle*, or any such Thing." —

But I am again forgetting myself, and *Title-Page*, which mentioned not *Confutation*, but only *Comparison*. To this then let us proceed. This *Mystical Regeneration* is, it seems, *two-fold*, a *Lesser*, and a *Greater*. "Born again in the *Higher Sense* of the Word, into a *thorough*, inward Change, by the *Love of God* shed abroad in the *Heart*. Born again in the *Lower Sense* is receiving *Remission of Sins*."

Whitf. 3 Journ. p. 81. Wesley 2 Journ. p. 39. —Mr. *Whitefield* makes *Conversion* to be the *same Thing with the New Birth*. And Count *Zinzendorf* says, "*Justification* is the same as being *born of God*. When a Man is *begotten of God*, his Fear, and Sorrow, and Sense of the Wrath of God, are the *Pangs of the New Birth*." —Mr. *Brainerd* says of "*the Indian Conjurer*, one of those whom they call *Powwows*, that after his *Conversion*, in all Respects, he bears the *Marks of one created a-new in Christ Jesus*." — "One receives a full clear Sense of *Pardon*, with *Power to sin no more*."

Wesley 3 Journ. p. They must not, however, as yet wrap themselves up in *Security*. For Mr. *Wesley* writes, "many go through the *Wilderness*."

4 Journ. p. 30.

ness-State of *Doubts and Fears, and strong Temptations*, after they have received *Remission of Sins*. — After a clear *Assurance*^{4 Journ. P. 51.} that God hath forgiven their Sins, — they are not to think themselves any Thing even after this, till thoroughly *renewed after the Image of God*. — Of this he himself is an *experimental Witness*. “ I continued to seek it (*saving Faith*) with^{2 Journ. P. 29-30.} strange Indifference, Dulness and Coldness, and unusually frequent Relapses into Sin, till *Wednesday, May 24, (1738)* and then *Assurance* was given me, that he had taken away my Sins, even mine.” — But immediately after this *New Birth*, he owneth, “ *Satan’s Suggestions* that he had *no Faith*,^{P. 30-33.} — was much buffeted with *Temptations*, and a Charge of not having a more *sensible Change*. — I answered, (says Mr. Wesley) *I sin not to Day*; and *Jesus my Master* has forbid me to *take Thought for the Morrow*.” Accordingly *to-morrow*, “ he hath manifold *Temptations*, — but comes off *more than Conqueror*; — has Freedom from Sin; not one unholy Desire.” — Yet two Days afterwards, says, “ *I grieved the Spirit of God, and God hid his Face*: — Again assaulted; — had more Comfort, — on which I began to *presume*; — then thrown into *Perplexity*, whether I had *any Faith* at all.” — And long after this, “ I was much in Doubt, whether God^{3 Journ. P. 60.}

would not lay me aside." — "*Margaret H—* (O how *fallen* since then!) witnessed this good *Confession*, that the *Lamb of God* had taken away her *Sins*." — At the same time the Love of God so overflowed her *Soul*, that she could not speak, or move." Here observe, this Woman was *born again* both in the *Lower and Higher Sense*, and yet since grievously *fallen*. Again; "A young Man, who had once known the *Peace of God*, but had sinned it away, had a *fresh and clear Manifestation of the Love of God*." And in general, if after the *New Birth*, they fall (as we have seen) into such *Terrors*, *Despondencies*, *Spiritual Desertions*, so often *Sin*, and rise again, &c. --- I don't see but their *Regeneration* may be often repeated, again and again, to an indefinite Term, and that a Man may keep a *Birth-Day* every Day of his Life; and every Day experience the *Throws and Pangs of Child-bearing*. [Hereby we may be satisfied, that the invented *Peculiarity of their wonderful New Birth*, is, properly speaking, nothing but the *renewing of the Spirit of our Minds* after Sin, or a *being renewed again to Repentance*; --- renewed in *Righteousness and true Holiness*, after the Image of him that created us, &c.]

In order to attain this *New Birth*, in the *lower or higher Sense*, they are to undergo

dergo the Torments and Agonies of a *Woman in Travail*. For, " It is in the *Spiritual*, as in the *Natural Life*; some feel more, others less, but all experience some *Pangs and Travels*, e'er *Christ* is formed in them." — " As my Mother bore me with great *Pain*, so did I feel great *Pain* in my Soul, in being born of God." I thought the *Pains of Hell* were upon me, and that my Soul was taking leave of my Body. Was in this violent *Agony* for about four Hours, then began to feel I was born of God."

Whitf.

Wesley

Journ. P. 18.

Nothing less than feeling, as it were the *Agonies of Death*, the *Pains of Hell*, and thinking they are in *Hell*, will serve. " *Devils* are dragging them to *Hell*, their Bodies almost torn asunder: — They are seized with the Spirit of Fear, Horror, and Despair: — One in the *Pains of Hell* is justified, and the *Love of God* shed abroad in her Heart: — Another, in Despair, hath the same: — Another sinking down even as dead, hath her *Sins* taken away. — One in a *Fever* feels great *Terrors*; fears lest he should drop into *Hell*: — Another overwhelmed with a horrible *Dread*, expecting nothing but to be swallowed up in a Moment." — In general, as Mr. *Wesley* speaks, " The being in *Orco*, (i. e. in *Hell*) they phrase it, is thought an indispensable Preparative for being a *Christian*."

Pag. 19.

P. 40, 42,

46.

Journ. P. 76.

Journ. P. 66.

Journ. P. 66.

The same Accounts we have in *Braiderd*; "one Indian felt that it was a gone Case with him, and thought he must sink down to *Hell*;—but is soon another Man, created a-new in *Christ Jesus*.—A Conjuror, and Murthrer, giving out that he was some Great one, — thinks God will send him into *Hell*, is just dropping into it, he should be damned."

Journ.
P. 8, 82.

Hence Mr. *Wesley* describeth the several Cryings out, Roarings, Yellings, Convulsions, Contorsions, with the unutterable Agonies of Mind and Body,—by such Expressions, as "groaning for Deliverance, calling to God, as out of the Belly of *Hell*; as in their Pains and Pangs, &c. and if they have a sharp and long Labour, then they are in strong Pain for some Days, as yet not delivered at all; the Children are come to the Birth, but there is not Strength to bring forth."—The same is evidently supposed by Mr. *Whitefield*, in his Letter from Mr. *Wesley*, "A Woman seized with little less than the Agonies of Death;—five Days she travailed and groaned, then in a Moment was full of Love and Joy."—Her Friends have accounted her mad for these three Years."—Mr. *Seward* undergoing great inward Agonies and Tortures, like those of St. *Paul*, a poor travelling Woman, who sold *Straw-Toys* (as a Midwife) comes and instructs him in the Nature

Whitf.
3 Journ.
P. 43.

P. 81.

ture of the New Birth." — " One having⁷ Journ.
dropt down as if shot with a Gun; upon^{P. 12.}
his rising, I had half an Hour's Conver-
sation with him on the *Nature of the New*
Birth."

This Kind of *Regeneration* we must ac-
knowledge with Mr. *Wesley*, to be " some-
thing more than that of *Baptism*:" To
which I shall soon find a *proper Parallel*
throughout. But first shall mention a few
Comparisons as to Hell felt in the New Birth.

Plutarch says in general, that " a hor- Vol. II.
rible and rigid Trembling and Quaking is^{P. 948.}
called *Tagrag'zew*, being in Hell, or acting
Hell." — *Bartolus* says, that *Ignatius* felt
the *Throes of Regeneration to be as bad as*
Hell, and that the *Devils* could not invent
a *worse Torture.*" — " *St. Teresa's* Spiritual
Regeneration was thus; " Our Lord pla-
ceth her in *Hell* to see the Torments pre-
pared for her there.—The Entrance is like
a *low, narrow, dark Furnace*: — At the
End of the Passage is a certain hollow
Place, like a *Press in a Wall*, into which
she saw herself crowded extremely close.
— But as to the *feeling Part*, 'tis a Thing,
that can neither be related, or understood.
She felt a *Fire* in her Soul. All the most
insupportable Pains she had endured, tho'
caused by the *Devil*, are nothing of what
I felt there, *pressing, agonizing, stifling,*
desperate and torturing Discontent and Dis-
gust.

Life.
Vol. I.
p. 231.

Vol. II.
P. 31.

guft.—To fay 'tis an *Eradication*, or *rending of the Soul*, is to fay little: The *Soul tears* itself in Pieces;—by an *interior Fire and Despair*, burned, and cut in Piece-meal all at once." And a little farther, "She is *again reduced to the same State*, for some particular Sins." — And still after this, "She loofeth all the *Consolations of God*; — all *Virtues*, even *Faith* itself, are fufpended, &c. the *Devil* bringing her to fuch Heavinefs and Darknefs, as cannot be *exprefsed*, much lefs *exaggerated*. — The *Lord* tells her, it was from the *Devil*."

In this *Comparison*, (befides the *general Similitude* with the *Methodiftical New Birth*) may be obferved, the Refemblance with poor Mr. *Whitefield*, whom the *Devil* *fhut up in his Clofet*, and *locked up in Iron Armour*: — The *Devils* being the *Caufe of the Pangs* in the *New Birth*; --- and the *Necelfity* of its being feveral *Times repeated*.

Pag 65.

And farther on, *Teresa* fays, "that the *Religious* under her *Inftitution* every Month give their *Superior* an Account of their *Spirit*; wherein, with great *Fidelity*, they difcover all the *Turnings and Windings* of their *Souls* to *him*, who hereby exactly underftands, and weighs their *Improvements*." Which perfectly agreeth with Mr. *Wefley's Preparatory Ceremony of Confeflion*

fession to himself; "I spent the Remainder of this, and the following Week, in examining those of the Society; speaking severally to each, that I might more perfectly know the State of their Souls to Godward." This is the identical Man, who had the Assurance solemnly to declare, "*what We Plain Ac-*
practise is, the Confession of several Persons count,
conjointly, not to a Priest, but to each other." P. 18.

Not that bare Confession, even to Mr. Wesley, will be a sufficient Preparation for the New Birth:—Penancies are to be undergone; divers Purgations and Lustrations of a cruel Kind are to be their Portion (not the Satisfaction of Christ) before their being born again; and these as an Equivalent to Purgatory, and necessary for the Expiation for Sin. — I adjourn this Point for a Minute, because I must not omit Madam Bourignon, whose Institutions having thrown a Man into a dangerous Distemper, filling him with Sorrow, Sadness and Sighing, &c. She tells his Wife, "that her Doctrine is a Milk, [tho' very sour] that begetteth Virgins; the Man's Sorrow good and wholesome,—a Blessing designed to purge his Soul, to bring him to Perfection, to unite him to God:—That these wholesome Pains and Sighs are the Throes of the Spiritual Birth, and that Children, Natural or Spiritual, cannot be born again without Pain to the Flesh. Wherefore, I esteem

esteem your Husband happy for his Child-bearing Pains." Light risen in Darknes, Part IV. Lett. 22.

Chap. 86.
Or see
Glanvill
on Witch-
craft. Re-
lat. 6.
Ed. 1726.

These Signs of the New Birth were much the same, when Quakerism had got Footing in the Nation. And that Popery set it on Foot, and furnished it too with Stilts, Mr. Wesley must have heard. In *Turner's History of Providences*, "Doctor *Templar* relateth the Case of *Robert Churchman*, who was leaving the Church of England, and embracing Quakerism; his Wife being farther gone, and a Principle wrought in her. But the Man a little hesitating, was told by a Quaker, that he should see a Sign. Within a few Nights there was a violent Storm over his Room, and a Voice within him said, *sing Praises, sing Praises*; thou shalt see the Glories of the New Jerusalem; and a glimmering Light appeared all over the Room. The Voice then commanded him to get out of his Bed naked, to go so to some Relations, and threaten them with Fire and Brimstone, like that on Sodom and Gomorrah, if they did not obey. He went naked, performed his Message, and returned Home, where he stood naked three or four Hours; the Spirit within him, in an unusual Manner; sometimes forcing him to sing, sometimes to bark like a Dog.—The Spirit too bad him kill his obstinate Brother and Sister. And made

made him utter with great Readiness many Places in *Scripture*, of which he knew nothing before. The Drift was to persuade him to *Quakerism*, of which *Sect* it named many. In about three or four Hours the Man came to himself, and gave a perfect Account of all that had befallen him. Some Nights afterwards the same Trouble was renewed. His Wife was tortured with extraordinary Pains; and the Children complained, that their Mouths were stopped as with Wool. Upon Dr. Templar's Continuance with him, and by Prayer, he was perfectly free from all Molestation; and he, by the Doctor's Advice, kept close to the Public Service of God, and had nothing to do with the Quakers, or their Writings. But the Quaker gave out, "that the Power of God would come upon him again." And accordingly on the Tenth of the Month, his Troubles returned. The Voice said many Things, and quoted *Scripture* to bring him from the Church to *Quakerism*; and said, "it would strive with him, as the Angel did with Jacob, until the Breaking of the Day: At which Time it left him. When the Spirit came again, he was peremptory in resisting it, and said it was a Spirit of Delusion. Upon which the Spirit denounced a Curse and Damnation upon him; and so left him with a very great Heat in his Body.

After this being comforted, and considering what had happened, A *Voice within him spake*, and said, “ that the *Spirit*, which was *before* upon him, was a *Spirit of Delusion*, but now the *true Spirit of God* was come into him.” It acquainted him, that the Doctrine of the *Trinity* was true, and that *God* had an *Elect People*, &c. the Truth of which the *Minister of the Town* would instruct him in.—A few Days after, the *Spirit* came upon him in the *Field*, and pressed him to believe, that he was acted upon by the *good Spirit*; of which, however, he much *doubted*. — One Night it told him, “ if he would not believe without a *Sign*, he should have *what Sign* he would? Upon that *Robert Churchman* desired, that if it was a *good Spirit*, the *Wire-Candlestick*, which stood upon the *Cupboard*, might be turned into *Brass*; which the *Spirit* said he would do. Presently there was an *unsavory Smell* in the Room, but nothing was done towards *fulfilling the Promise*. On the *Lord's-Day* following, it came upon him in *Church*: When the *Chapters* were read, he turned to them in his *Bible*, but was not *able to read*. When the *Psalm* was sung, he could not *pronounce a Syllable*. The next Day his *Speech* was wholly taken from him. “ As we were *praying*, (says *Dr. Templar*) he was *thrown out of his Bed*,

Bed, and called to me, with great *Vehe-*
mence, to *hold my Tongue*. When *Prayer*
 was done, his *Tongue* was *bound* as be-
 fore, till at last he broke out into these
 Words, “ *Thine is the Kingdom*,” which
 he repeated above a hundred *Times*.
 Sometimes he was forced into an *extreme*
Laughter ; sometimes into *Singing* ; his
 Hands *beating his Breast*, with unusual
Heavings in his Body. The *Distemper*
 continued ’till towards the *Morning* of the
 next *Day* ; when the *Voice*, signifying that
 it would leave him, bad him *get upon*
his Knees, in order to that *End*. He did
 so, and presently he had a perfect *Com-*
mand of himself ; and gave a sober *Ac-*
count of all that passed, having a *distinct*
Remembrance of what the *Spirit* forced
 him to do. — But soon after the *Spirit*
raged again after its former *Manner* ; but
 he was by *Prayer* intirely released. This
 prevailed upon *him*, his *Family*, and *many*
others, to disclaim *Quakerism*, and attend
 the *Parochial Church*. You may be con-
 fident of the *Truth* of what is here re-
 lated by *J. T.*” — Immediately follows, in
Turner, the Case of one *John Gilpin*. He
 was much taken with the *new Doctrine* of
Quakerism ; and being directed to hearken
 to the *Voice within him*, one *Day* as he was
 walking in his *Chamber*, he began to *quake*
 extremely, could not *stand*, but fell upon

his *Bed*, where he *cried* and *howled* in a terrible and hideous Manner, (as others of them used to do) which he looked upon as the *Pains of the New Birth*; by Degrees he *ceased from howling*, and rejoiced, that now he could witness against the *Ministers of England, as False Prophets and Priests of Baal*. After this he has divers painful, unseen Strokes,—hears *Voices*, — discerns something enter into his *Body*, which *Satan* suggested to be the *Spirit of God like a Dove*.—He is in great *Rapture*, as apprehending his *Spiritual Marriage and Union with Christ*; and heard the *Voice* saying, “*Christ in God, and God in Christ, and Christ in thee*.” Which Words he was compelled to *sing in a strange Manner*; as also divers Passages of *Scripture*; then the *Devil* raised him up, and bid him be *humble*; then brought him on his *Knees* again.—Then, carried about the *Town*, he proclaimed, “*I am the Way, the Truth, and the Life*.” Once being cast upon his *Back* on the *Ground*, the *Voice* said, “*Thou shalt have two Angels to keep thee*,” and immediately *two Swallows* came down the *Chimney*. After this he goes roaring about the *Streets*; his *Hand* is forced to take up a *Knife*, and put it to his *Throat*, the *Voice* saying, “*Open a Hole there, and I will give thee Eternal Life*.” But persuaded by his *Wife* to go
to

to *Bed*, in the *Morning* he roared out,
 “ *Now the Devil is gone out of me :*”
 At which Instant there was heard a great
Thunder. — The *Devil* came again and
 said, “ that it was *Satan* that had *possessed*
 him hitherto, but now *Christ* was come,
 and had *cast out Satan* ; and that what he
 had *done* before in his *Cloaths* in Obe-
 dience to *Satan*, he must *undo in his Shirt*
 in Obedience to *Christ*.” Whereupon he
 goes out into the *Streets in his Shirt*, and,
 in Obedience to the *Devil's* Command, is
 carried by *four Women* into his *Bed*. Then
 he *feels in his Belly the Living Water of the*
Spirit, flowing up and down, and two
Angels wait upon him in the Shape of
Butterflies. After this, suspecting that he
 was *acted by Satan*, he cries out, “ *Lord,*
what wilt thou have me to do ? The *Devil*
 answered, *'Tis now too late ; Sentence is already*
passed against thee.” Hereupon he lay
 down in *Despair* ; but presently the *Devil*
 told him, “ that it was a *white Devil* that
 had *deluded* him this second Time, but
 that now *Christ* was come *indeed*, and
 would *cast him out.*” He then thought
 the *Devil* was *ejected* ; but then all his
 Members fell on working, as if the *Pangs*
of Death were upon him ; the *Voice* tell-
 ing him, “ that *they were the Pangs of the*
New Birth, and Christ was new-formed in
him.” And the *Devil* told him, “ that
 now

now he should work *Wonders, and cast out Devils in Christ's Name.*" The Man thinking it all a *Satanical Delusion*, he fell into a horrid Fear, and the Devil told him, " that all this while he had been *serving him*; and that it was *too late to repent*. Hence he fell into *Despair*, and *great Terrors*. But at last God gave him *Repentance, and Peace in his Conscience*. Whereupon he *published a Narrative* of these Things, as a *Caution* to others;—attested under the Hand of the *Mayor of Kendal, Minister, School-master, &c.*" — There follows more of this *Satanical shocking Kind*; ' many falling into dreadful *Tremblings* in their whole Bodies and Joints, with *Rifings and Swellings* in their Bowels; *Shriekings, Yellings, Howlings, and Roarings*. And yet some were induced by these *Artifices to leave the Church for Quakerism*; being persuaded to expect the *Power to come, &c.*"

Much more I could produce from the early Accounts of *Quakerism*, concerning their *horrible Fits, knocking down People* by a *Look, or Word*, and spreading the *Contagion* instantly among Numbers; — all Marks and Proofs of the *New Birth*. But what I have here transcribed may be thought tedious; though, I hope, not *unseasonable, or impertinent*. For here we have a *strange Fanaticism* caught from
Popery

Popery by the Quakers, and from both by the Methodists; who have taken a Copy of the Picture very exactly, and in the most minute Lines and Features. Some Difference there is, as to the Methodists taking up a Delusion, which (as far as I can judge) the Quakers have been laying down; — and as the Ministers of the Church took Occasion from such horrible Actions, Appearances, and Pretensions, to recover the Sufferer from their Delusions; which Mr. Wesley is perverting to their Confirmation. Whether all be not mere Diabolical Operation, or Magical Imposture, or Juggling Artifice, or Natural Enthusiasm highly worked up by a cunning Operator, or the Effect of some unaccountable Distemper; — and how far all, or any of these may be concerned, and where to fix their Boundaries; — I confess myself unable to determine. Though in general it is clear enough, that the Mystery of Iniquity is working.

But I must remember what I mentioned, concerning some other cruel Purgations and Lustrations like Purgatory, which the Methodists must undergo, as Preparatory to the New Birth. Hence, I suppose, the Devonshire Farmer, (as before related) so readily submitted to the Discipline of forty Stripes save one, and his Wife to a Purg-
ing by Fire and Water. — Hence Mr. Wesley mentions “ one, whom God is purifying ^{4 Journ.}

- in the Fire*, for beating his *Wife*, a *Methodist*, in Answer to the *Prayers* of his *Wife*." — Hence he speaks so often of a
- 3 Journ. *Fire burning in his Disciples*. "One
P. 95. was crying continually, *I burn, I burn, O!* what shall I do? I have a *Fire within me*."
- 5 Journ. — Another says, "I felt the *very Fire of*
P. 83. *Hell*; all my Body was in as much Pain, as if I had been in a *burning fiery Furnace*." And hence his Construction of that Text, "*concerning the Fiery Trial, which is to try us*, 1 Pet. iv. 12. (which ignorant Commentators expound by *Persecutions*) as belonging to *his inward Fire*, &c.

- After the same Manner the *Papalins* teach. "Several *Possessed Persons*, or the
- Thyre Dæmon. *Devil* in them, complain of burning at
P. 112, the *Presence*, or by the *Prayers* of the
118, 123. *Saints*; and hereby being in a *double Fire*."
- De Loc. — The same *Author* says, "that the
Infest. *Devils*, who possess others, bring a *Fire*
P. 87. like that of *Hell* with them, and cause a
- Tom. IV. terrible Burning." — In the *Malleus Male-*
P. 112. *ficarum* we find these *inward Burnings* to be a certain *Sign of being be-devil'd*." He
- Tom. III. writeth again, "that by a good *Exorcist*
P. 8, 229. one *Fire* must be driven out by another, and the *Devil*, who lurks in his Prey, be put to Flight by *burning Methods*, like the Flames of *Hell*; and then he will go out in the Shape of *Fire*, but leave a *Burning* behind him."

But

But whatever Likeness these *torturing Lustrations* may carry of *Purgatory*; Mr. *Wesley* may perhaps *distinguish* (as he did with Regard to *Confession*) that *Popish Purgatory* lies on the *other Side the Grave*; *his* belongs only to *this Life*. But this Pretence must be deemed *mere Cavil*. By *antedating and forestalling the Time*, he hath *Popish Examples*; and may take Advantage of *Papal Dispensations*, which sometimes *commute the Penance*, and release Persons from the Torments of *Purgatory after Death*, upon Condition of their undergoing *equivalent Sufferings here*. One such Instance we had before of *Pope Clement*: Diff. 2. Cap. 53. Another such Grant we see in *Speculum Exemplorum*: Another in *Diarium Minimorum*, September 12. — Another in the *Franciscan Martyrology*, May 14, where “*Sister Casildis* requested, that she might enjoy in *this Life* the Punishment she was to receive in *Purgatory*. It was granted, and she was seized with a *Holy Fire*, (*Ignis Sacro*, or *St. Anthony's Fire*) from Head to Foot, which totally consumed her.” — There may indeed be some *Danger* in making this *Exchange*; the *Sufferings here* being *certain*, the *other imaginary*.

But, even upon this *Supposition*, “the Torments inflicted on the *Methodists* will be *great Gain*; by bringing them to a State

of *Perfection*, and *unfinning Obedience*, which will be full *Proof* too of their *Pardon and Salvation*." And that this *Perfection* extendeth not barely to a *Similitude with Christ*, but an *Equality*; we may recall Mr. *Wesley's* certain "*Experiences*, of some of his Followers being as free from *inward Corruption*, and all *Remainders of Corruption*, as *Christ* himself was:" — "*Pardon*, with *Power to sin no more*, &c." We may observe how carefully, for Fear of a Mistake, he inserts Expressions to this Purpose: "*Thoroughly renewed after the Image of Christ*; — an *entire Change* from the Image of the *Devil* to the Image of *God*.— Mr. *Whitefield* too; "*All experience Pangs and Travels*, e'er *Christ* is formed in them, and brought forth in the *Measure of his Fulness*, who filleth all in all." Such is their *Perfection*, equal to *God's Fulness*, and so to be brought forth in *us*. And yet the same Mr. *Whitefield*, (as a *Proof* of his *Consistency* and *Impartiality*) complains elsewhere, "that some *English Friends* had thrown aside the Use of Means, and were disputing for *sinless Perfection*, and *universal Redemption*." This is one of his '*Home-Stroke*' upon Mr. *Wesley*, and *Adherents*.

Thus must the poor *Methodists* be plunged over Head and Ears into Variety of *Tortures beyond Expression*, or *Conception*;
in

4 Journ.

P. 51.

3 Journ.

P. 82.

7 Journ.

P. 26.

in *Lakes of Fire*, as bad as *Purgatory*, or *Hell*; and then they have the Favour of being told by their *Teachers*, that they are *regenerate and incorruptible*. And those who have the *strongest Fancy*, the *boldest Imagination and Presumption*, will soonest believe, — and be deceived. Let me see among them but a *single Instance*, that will exceed the Case of that mighty *Hero of Antiquity, Achilles*. “When he was young, the old Lady, his *Mother*, dipped him in the *Stygian Lake*, as a sure Method of rendering him *invulnerable*. But, unluckily, as she held him by the *Heel*, while she was *washing* him, that *Part* remained *unsecure*; and in the *Day of Battle*, there the *Pythian God* mortally wounded him.” After all their *Lustrations*, the old *Serpent* will bite them by the *Heel*. The common *Cant of Enthusiasm*, that whatever the *Saints* do, after the *New Birth*, is *no Sin*, or that *God seeth* no Sin in the *Elect*, will scarce insure them; — Nor yet Mr. *White-* Deal.
field's modest Assurance of *Christ's Prero-* P. 46.
gative being transferred to him; “*God* Journ.
being pleased to shew me, that *I should* P. 86.
bruise Satan's Head.” — Nor the same
Power assumed by other *Methodists*, “of Wesley
bruising his Head, and trampling him un- 5 Journ.
der their Feet.” Which, however, may P. 31.
deserve as much *Credit*, as the Story of
“*St. Dunstan's* holding the *Devil by the*

Vita
Gertrud.
P. 786.
Brev.
Sarum.
Feb. 22.
Jun. 20.

Nose with a Pair of red-hot Tongs; — or,
“ *St. Gertrude's hanging the Devil upon a
Gibbet, which her Historian says, she did,
truly, literally, and corporally:*” — Or, “ *either
St. Juliana's, or St. Margaret's fierce Com-
bat with the Devil, and their taking him
up in their Arms, and throwing him out
upon the Dunghill.*”

§. 50. It were no difficult Matter to
prosecute this Subject, of such *Phantastic
Privileges* attained by such *horrible Me-
thods*; — through *Turks, Infidels, and He-
retics, and other wickedly Enthusiastic Sec-
taries, especially Papists*; — and hereby trace
out so many *genuine Marks of false Re-
ligion*, — but *true Imposture*.

But I promised a *proper and complete
Parallel* of our *Methodistical New Birth*.
Which I am now to perform, — by *two
Comparisons*; the First of which shall be
the famous *Initiation into the Mysteries*;
that *consummate Delusion of the Heathen
World*, and which hath been called “ the
most execrably-sacred Invention of *diabo-
lical Pravity and Fallacy*.”

The *later Platonists*, (who were the
most *acute and bitter Enemies* to the
Christian Religion) in *Opposition to Bap-
tismal Regeneration*, boasted greatly of their
own *Mystical Institutions*. *Hierocles* wri-
teth, “ 'Tis necessary for the *Purgation*
of

Hieroc.
Needh.
P. 223.

of the Soul, and its *Restitution*, to be initiated into our *Mysteries*, — which bring on the *Perfection* of the whole Man. Without these *Cathartics* of the *Lucid Body*, we offend both in Body and Mind. But by *Initiation* Men are upon the *Wing* for a *Participation of Divinity*; are restored to their *Primitive State*, become *Gods*, and are no longer *Mortals*.

Ἔσσεαι Ἀθάνατος Θεός, Ἀμβροτος, ἔκ' ἐτι Θνητὸς."

"The initiated are carried through terrible *Visions*, *Concussions of the Place*, *Fire*, and *Smoke*, and *Darkness*, and various frightful *Objects*; — through *Purgatory* and *Hell* conveyed into *Elysium* and *Heaven*." "This *Theurgy*, or *Sacred Work*, is the Art of Divine Operations, to cure *Diseases*, drive away *Dæmons*, perfect and regenerate the Soul by *magical Ceremonies*; and is introductory to *celestial Illuminations*, *Inspirations*, *Apparitions*, and *God-Societies*; to all sublime and venerable *Speñacles*." — "As in *Souls* there is a *Principle of Reduction*; they have certain *Tokens* and *Impressions from God*, whereby they are moved to *return*. And they have provided a *magical Fountain of Virtue* for Souls in the *Cavities of Hecate's left Side*; and certain *Deities*, called Ἀμείλικτοι, *Inexorable*, and not to be sweetened, &c."

— *Jamblicus* speaks of "*Dæmons that terrify and threaten horribly*, and agitate and draw

See
Brockles-
by, p. 80.

Myster.
Sect. VI.
Cap. 5, 6,
draw 7.

draw Souls by *astonishing and shaking the Imagination*. But this is resolved into the Authority of the *Priest*, who, in Virtue of the *secret Mysteries*, acts not as a *Man*, but as a *God*; and therefore his *Commands* are stronger than would otherwise become him. Not that he intends to execute what he threateneth; but to shew what *Authority* he hath, by Means of his *Union with the Gods*: Which *Union* he hath procured by his Knowledge of the *secret Symbols*." — "The *Dæmons* have the *Guardianship* of the *Ineffable Mysteries*, which comprehend the *Disposition of the World*."

St. *Austin* relateth the Sentiment of *Porphyry*, a *Platonist*, (not the famous One; he will come in afterwards) "that the Soul by certain *Theurgigal Consecrations*, which they call *Initiations*, is rendered fit and apt for the Reception of *Spirits, and Angels*, and to see the *Gods*."

De Civ.
Dei,
Lib. 10.
Cap. 9.
See also,
Cap. 8, 10.

For a particular *Example* we may call in *Julian*, the *Apostate*, once a *Lecturer in the Christian Church*, who, like the *Methodists*, set up the *New Birth* of the *Mysteries Platonic*, against that of *Baptism*; and as *Gregory Nazianzen* hath it in his *First Stelitentic*, "opposed an execrable *Initiation* to the *Christian Initiation by Baptism*;—for this he descendeth into *subterranean Dens of Darknefs* to consult *Dæmons*, and bring out *Prophecy*; where he is struck

struck with *Terrors*, strange *unusual Sounds*, *fiery Spectacles*, many *idle* and *formidable* Objects; and this again and again. What *Impostures* and *Delusions* were his Fate before he returned, they can tell, who are *initiated* themselves, or *initiate* others. — But he returns with a ghastly, mad Look, as *possessed by a Dæmon*. This they call *Enthusiasm*. And he was highly delighted with his *Tortures and Burnings*. — This was not the least of his *Impieties*." — St. ^{C. Julian.} Cyril also upbraideth him on the same ^{Lib. VI.} Account, "as a Patron of those *nocturnal and immodest Mysteries*."

So far concerning the *Platonists*. But I have a Mind to enlarge a little, and be more particular about the *Mysteries*, for the Sake of *better Comparison*. And, for the same Reason, I would once more just run over the *principal Occurrences* in the *Progress of Methodism*. "They set out with triflingly *superstitious Rules*, prepared for great Things, and undergoing a *Pur-gation*, by unreasonable *Fastings*, *Watchings*, *Mortifications*; neither *laughing*, nor *smiling*, unless compelled to it by the *Devil*; private *Confessions*, without any *Manner of Reserve*; — pass the *fiery Trial of Blasphemies*, *Infidelities* and *Atheism*; are smitten by the *Devil*, or their *Teachers*, with *Falls* to the *Ground*, *Heavings*, *Sweatings*, *Roarings*, *Shrieks*, *Yellings*; with

with Pains, Convulsions, Trepidations, Terrors, Madness, Despair, Combats with *Satan*; Deprivation of the *Senses*, Astonishment, Amazement and Stunning.— They have *Intervals* and *Vicissitudes* of *Light* and *Darkness*; alternate *Risings* and *Fallings*; *Spiritual Dejections* and *Desertions*, and again *Consolations* and *Presumptions*; ride triumphantly with *Christ in his Chariot*, and then move heavily when he taketh off his *Chariot-wheels*; are carried up to *Heaven*, and down again to *Hell*. As the *Foundation* of the *New Birth*, they feel all *possible Agonies*, Pangs and Tortures of *Mind* and *Body*; are *in Hell*, or feel all *Hell within them*. But Things begin to mend; they fall into *Ecstasies*, *Revelations* and *Visions*; they see and hear different *Sounds* and *Voices*, *Apparitions* and *Spectacles* of *Devils and Hell*; and these changed for *God, Angels, and Heaven*. But going down to *Hell* they conquer *Satan*, and trample him under Foot; — they are flushed with *Perfection*, *Assurances* of *Pardon* and *Salvation*; become *canonized*, are plunged into *God*, are *all God*. Hence they justly *contemn and anathematize all the Unmethodized*, as of a *mean and reprobate Way*; with their *Morality* they sink into *Hell*."

Such is the *Composition* of this *New Dispensation*. And if every *Particular* be not,

not, strictly speaking, a *necessary Part* of their *New Birth*; 'tis all a *preliminary Introduction*, or a *Part of the Methodist's Progress*, — under the *Direction of illuminated and inspired Teachers*.

Would not this amaze any Person, who has any Reverence or Regard to certain *inspired Writings*, called the *Bible*? With what Face, or by what Authority, do these bold Miscreants make these *Hellish Horrors and Tortures* a *fundamental Part of the Christian Religion*? Whence the Presumption, or where taught in the *Bible*, that in order to be born again, "*all must pass through these Pangs*, and God is *compelled* to desert them, and so leave them in *Despair, Blasphemy, &c.* And that they are to be *knocked down*, and *unaccountably tormented by the Devil, or Man*? Where is it *required*, (as surely, if necessary, it would plainly and peremptorily be) that such *Infernal Seizures* are the *appointed Preparations* for a *Christian's Regeneration*? Yes, they have the *Face* even to teach *this*, and (as if every one had been such a violent *Persecutor*, and every one was to be *converted in his extraordinary Manner*) both Mr. *Wesley* and *Whitefield* have produced St. *Paul's* being struck to the *Ground*, and continuing three Days *blind*, as being in this Manner, and during this Time, in the *Pangs of the New Birth*.

Whereas, it had been much more to their Purpose to have thought upon, “ the sacrificing of your Sons and your Daughters unto *Devils*, — *The Tabernacle of your God Moloch*, to whom *Children* were consecrated by passing through the Fire, in the Valley of *Gebenna* ;” and which *Devilish Sacrifice* was done, in order to extort *Prophecy* out of the miserable Sufferers. Whence making *Children* pass through the Fire, and using *Divination*, are so often joined in *Scripture*.

§. 51. But I return to the *Heathen Mysteries*, wherein the profound *Secrets of Paganism* were couched. These *Religious Ceremonies* were instituted in Honour of some of their *Gods and Goddesses*, as *Bacchus, Venus, Cybele, Hecate, Isis, &c.* The *Deities* were not so much *distinct Persons*, as passing under *different Names* ; and the *Ceremonies* were very much *alike*. But the most *remarkable*, and which in a Manner comprized, and swallowed up all the rest, were the *Eleusinian Mysteries*, sacred to *Ceres and Proserpina*. Mr. *Warburton*, in his *Divine Legation*, hath given us a large and good Account of them ; and could I have procured *Meursius de Eleusiniis*, no Particular would have been wanting.

Book II.
Sect. 4.

But

But I must pick up the best Helps I can. What gave *Birth* to the *Mysteries*, which give the *New Birth to the Initiated*, was this. “ *Pluto* having *ravished Proserpina*, (such Actions being common with *Heathen Deities*) carried her down to *Hell*, through a *dismal and dark Passage*, near *Syracuse*, which grew afterwards famous for many *Prodigies and Miracles*. Her inconsolable *Mother, Ceres*, strolled about all the World in Quest of her, and having Information that *Pluto* had got *Possession* of her, and whirled her to the *Infernal Regions*, she lighteth a Torch at Mount *Ætna*, (which hath burned ever since) and plungeth down to fetch back her Daughter to Light and Life; and so far obtains, that her Time should be divided between *Hell and Heaven*.” — This Story, with the *Incidents and Event of the Ramblings of the Goddess*, was mimicked in the *Mysteries*; and by *Scenical Machineries* represented to the *Initiated*. “ The weeping Goddess in the Course of her *Rambles* sat down upon a *Stone*, called hence *πέτρα Ἀγέλατος*, the *Unlaughing Stone*. *Theseus*, one of the *Initiated*, sat down upon the same, before his *Descent into Hell*.” And upon this *Stone*, we may suppose Mr. *Wesley* was sitting, in a *melancholy Mood*, when he made that “ *Solemn Vow* never to laugh, or even to smile more.”

Tully
4 Vers.
Cap. 8.

Gale Hist.
Poetic.
p. 14.
Aristoph.
Equit.
V. 782.
Schol.

The *Mysteries* are generally allowed to have been a *cunning Device*, invented with *politick Views* by Men *supposed to be inspired*, or some *Prophetic Women*; — such as *Orpheus*, one of the *Fathers of the Mysteries*, and *Composer of Hymns* for the Use of the *Initiated*; — or the *Prophetess Sibylla*, *inspired by Apollo*, and who *swell'd, roar'd, grew mad*;

Æneid VI. And heav'd impatient of th' incumbent God.

She was *Guide to Æneas*, prescribed his *Prayers*, and *Night-Sacrifices of Lambs*, &c. to *Hecate*, the *Furies*, *Proserpina* and *Pluto*; she conducted him through *Horrors and Darkness to the Infernal Mansions*, and brought him *back in Triumph*.

Their *Mysteries* were divided into the *greater* and the *lesser*: In the *lesser* (after some magnificent *Promises and Expectations*) the *Votaries*, by *Way of Preparatory Ceremonies*, were injoin'd *Fastings*, *Night-watching*, *Confession to the President of the Mysteries*, with *Variety of cruciating Lustrations*. Thus qualified, they were *initiated into the greater*. For these, they underwent *more tremendous Rites*; *Representations* were made to their *Eyes and Ears*, — of *strange Visions and Spectacles*; of *Voices*, *Howlings of Men, Women, and Children*; — Things which caused the most *dismal Agonies of Body and Mind*; Coldness,

Coldness, Sweats, Terrors, Consternation, Loss of Senses, or else the utmost Tortures, Despair and Madness. They were surrounded with all the *Infernal Apparatus* of *Serpents, Furies, Devils, and Hell*. — Recreated sometimes with a *little Light and Hope*; Mixtures, or Vicissitudes of Light and Darkness, of Horrors and Comforts: — At length the *Scenes are changed*; *Elysium* and *Heaven* dance before their Eyes; they see, and hear, *Gods and Goddesses*: — Then they come out *purified and perfect*; *regenerated, and born again*; exulting in a *Security* of Happiness in *Life*, and after *Death* of ascending to *Jupiter*. While the *Non-initiated* are to be miserable all their Days, and finally wallow in *Mud and Mire*, in Horror and Darkness, and Tortures, in *Hell*.

Such is the *Nature and Process* of the *Mysteries*.

The ingenious Mr. Warburton has hence taken Occasion to make *Æneas's Descent into Hell*, (as described by *Virgil*) to signify nothing else, but that *Hero's Initiation into the Mysteries*; and he hath worked up the *Comparison* into a *surprising Likeness*. *Antient Writers*, indeed, say, That *Hercules*, when he was going down to *Hell*, to drag *Cerberus* thence, was previously admitted to the *Mysteries of Ceres*; and that several others were initiated, by way

Hist. Poetic. Galei.

p. 121.

Diodor. Rhodom.

p. 252—.

way of *Expiation* of their Crimes, *before* their Descent to those gloomy Regions. But as they expressly say, That they were initiated into the *smaller Mysteries only*, the Matter may easily be reconciled, and the *Descent into Hell* afterwards may signify their becoming *Epoptæ*, or Initiation into the *grand Mysteries*; especially as the *Ceremonies* of this *latter* were *concealed* as much as possible, and the *Epoptæ* were under an *Oath* not to reveal the *Secret*.

I can hardly, I confess, allow the *Mysteries* to have been *originally* of such an *innocent Nature*, and with such *good Design*, as Mr. Warburton pleads for. But as he acknowledgeth, that “ they became in time, and by Report *very early* too, *horridly corrupt*, the Season of *Lust* and *Revenge* ; ” there needs no great Dispute. — As to the “ *double Doctrine* (the Consequence of *Initiation*) *saying one Thing when they thought another* ; the *external*, and *internal* ; a *vulgar*, and a *secret* one ; the first *openly* taught, the second confined to a *select Number* ; ” — the Consideration of this Point I leave to Mr. Wesley, whom we allow to be an *Adept in the double Doctrine*.

§. 52. It is not to be expected that my *bare Word* should be taken by Mr. Wesley, whose

whose own may sometimes be suspected. And therefore I shall produce my *Vouchers*; as a *Justification* of my *Comparison* of the *Mysteries* with *Methodism*, and as no bad Entertainment for the Reader.

“ So much Honour was paid to those who were to be initiated into the sacred *Mysteries*, that it was usual to carry them thither, and accompany them, in a Chariot.” This was to answer the Original of the *Mysteries*, Pluto’s whirling away *Proserpina* in his Chariot to Hell; where she was to lye-in, and bring forth future Gods. Thus in the Poet :

See Gori-
us Musæ.
Etrusc.
p. 245.

—*Volucris fertur Proserpina curru.*

Rapt.
Proserp.
lib. 2.

And Pluto thus comforts her :

*Amissum ne crede Diem. Sunt altera nobis
Sidera : sunt orbés alii : lumenq; videbis
Purius ; Elysiumq; magis mirabere solem,
Cultoresq; Pios.—
Jam felix oritur Proles : jam læta Futuros
Expectat Natura Deos.*

And thus in the early Days of *Methodism*, we find “ the Preacher, and his sweet *Lambs*, riding in their Lord’s Chariot, in his dear Arms; and sucking the Breasts of his Consolation, &c.”

But it may be fit to treat the *Mysteries* in a more serious Manner. Accordingly

ingly let us see the very Words of *Antiquity*.

Those among the *Antients*, who were either *initiated* into the *Mysteries*, or *approved* of them upon *political* Accounts, speak of them in very *high Terms*. *Isocrates* saith, that "*Ceres*, after her Wanderings in quest of *Proserpina*, came to *Attica*; and for the Kindnesses she received (which none but the *Initiated* must hear) gave our *Ancestors* two excellent Gifts; *Corn*;—and the sacred *Mysteries*, whereby the *Initiated* gain better Hopes as to their *Departure* out of Life, and *Eternity* of Duration." — *Plato* says, "that whoever is not *initiated and lustrated*, shall in the seperate State wallow in *Mire*; but the *Initiated* shall dwell with the Gods." — A Fragment of *Pindar* (preserved by *Clem. Alexandrinus*) speaketh of the *Eleusinian Mysteries*; "Happy is the Man who hath seen the common *subterranean Mysteries*: he knoweth the *End* (or *Perfection*) of *Life*; he knoweth the *Sovereignty* given of God." — Some of their *Poets* talk in the same Strain. "Thrice happy the Mortals, who, admitted to these *Initiations*, descend to *Hades*. For they only can live there; all *Evils* belong to others." This from *Sophocles*. — The *comical Aristophanes* (though, I suppose, according to Custom, 'tis mere *Banter*) brings in *Hercules* telling
Bacchus,

Panegy.
Ed. Steph.
P. 46.

Phæd.
Serr. Ed.
P. 69.

Ed Potter.
P. 528.

2 Plutarc.
P. 21.

Bacchus, that “ he must swim in *Dirt* Ran.
and Ordure, where the *Profane* lie; but v. 145—
 afterwards should enjoy *divine Lights*, and
Myrtle-Groves, and *Women*, and *Music*.
 These belong to the Initiated.” And soon
 after he introduceth a *Chorus of the Ini-*
tiated exulting, “ On us only doth the
 Orb of Day shine benignant; we only re-
 ceive Pleasure from its Beams.”

And *Cicero*, (who well knew how to De Leg.
accommodate himself to Times and Things) lib. 2.
 followeth the *Greeks* in the same grand cap. 14.
 Account; with some Exception to *noctur-*
nal Celebrations.

This high Opinion of the *Mysteries* was
 very far from being *general*, or received
 by *great and good Persons*. Those great
 Men, *Agésilas* and *Epaminondas*, would
 not submit to an *Initiation*. For *Plutarch*, Plutarc.
 immediately after the Verses of *Sophocles* 2 vol.
 before cited, gives this Account. (And p. 21.
 the same we have more largely in the Life
 of *Diogenes* by *D. Laertius*.) “ The Laert. in
Athenians asking *Diogenes* to be *initiated*, Diogen.
 because such had the *Precedency in a future* lib. 6.
State; he replied, ‘ Ridiculous Thing!
 that *Agésilas* and *Epaminondas* must rowl
 in *Dirt*; and every *Scoundrel initiated*,
 such as *Patecion the Thief*, be happy in
 the *Elysian Fields*.” Nor shall we enter-
 tain the better Notion of the *Mysteries*,
 when we find so *wise and good a Man* as

Lucian.
Dæmon.
cap. 2.

Socrates refusing *Initiation*. For which (though perhaps he had stronger) he gives this *Reason*: " If the *Mysteries* were bad, he should not be able to conceal the *Secret*, but must *discourage* every one from *Initiation*; and if *good*, Humanity would oblige him to *discover* it for the *public Benefit*."

Vol. 2.
p. 417.

—*Plutarch*, in the *Defect of Oracles*, says, " Concerning the *Mysteries*, in which we have all that can be proved, either negatively or affirmatively, concerning the *Truth of Dæmons*, (to speak with *Herodotus*) let me *hold my Peace*, or speak nothing but what is *favourable*. The *Solemnities* however, wherein there are such *Dilacerations*, *Fastings*, and *Howlings*, and likewise *filthy Talk*, *Madness* and *Noise*, and *Jactations*; I do not apprehend these to be any *Worship* of the *Gods*, but instituted as so many *Sweetners* to *appease* and *avert wicked Spirits*." Upon which *Dr. Gale* hath this *Remark*, in his *Notes* upon *Jamblicus*:

Pag. 195. " *Plutarch*, when he was about to describe the *Frauds* and *Pravity* of *Dæmons*, passeth by the *Mysteries themselves* (from which he could best and most plainly have performed it) hindered by a *superstitious Reverence* usual with the *Greeks*." What *Plutarch* mentions of *Herodotus* may be seen in his *second Book*, where speaking of those " *Images and Representations*, which the *Ægyptians* call *Mysteries*, of these (says he)

Edit..
Gronov.
p. 154.

he) ‘ though I *know* them all very well, I shall say nothing;’ or, ‘ favour my Words.’ And concerning the *Initiations of Ceres*, which are called *Theismophoria*, I shall have an equal *Guard upon my Tongue*, except as to what may be *holily* said of them.” Some Parts of them, it seems, were *not* so very *holy*. — Nor can we suppose that *Demosthenes*, or the Generality of the *People*, thought *highly of the Mysteries*, when pleading his *Cause against Eschines*, in a Concourse of almost all *Greece*, he thus ridiculeth his Adversary: “ When De Coron. you was *grown up*, you waited upon your *Mother*, and read *Books* to her, when she was *initiating*; at *Night* putting *Fawn-skins on the Initiated*, becoming their *Cup-bearer*, *lustrating* their *Bodies*, rubbing them with *Dirt and Bran*; and after this *Purification*, ordering them to exclaim, ‘ *I have fled from the Evil, I have found the Good*;’ proud that none could *howl* so well as yourself. — After this, who would not *bless Eschines*, and esteem him *happy*? ”

But whether the *Mysteries* were good, or bad, *Authors* are pretty well agreed as to the *preparatory Ceremonies*, and *Manner of Initiation*: whereby they were to *Represent*, and *Act* over again, the *Actions and Passions* of the *Deities*, for whose Honour the *Mysteries* were instituted. As to any *real Good*, it might, for what I

know, be as great, as what hath been effected by *Free Masons*, or *Free Methodists*. Something *bad* will appear presently. — But let us consider the *preparatory Rites*.

That *Initiation* might seem a *venerable* and *solemn* Thing, the *Devotees* were taught to qualify themselves by *Prayer to the Dæmons*, *Fastings*, *Watchings*, *Confession to the Priest*, and other *Lustrations*.

The-
mistoc.

2 vol.
p. 217.

We read in *Plutarch*, “ that *Fasting* is to precede the *Mysteries of Ceres*.” And that *Confession* was required;—“ *Antalcidas* being examined by the *Priest*, in order to his *Initiation*, what *grievous Crimes* he had committed, made Answer, ‘ If I have been guilty of any such Crime, the Gods know it already.’”

The *Confession* was a Trick of the *Masters of the Ceremonies* to get the People under their Girdle. But the *Fasting and Watching* were to correspond to the Sufferings of

Callimac.
Hym.Cer.
vers.12—

Ceres; “ who neither eat, nor drank, nor slept, nor washed; but sat upon the Ground squalid and dry, and crying, till she heard of her *Daughter*.” See her Story, and how she came hence to be called the *Fasting Goddess*, in the *Scholia* upon *Nicander*.

Alexiph.
Gorræi.
p. 136.

We find too in *Diodorus Siculus*, a Quotation from *Carcinus*, an old Poet, “ that while her *Mysteries* were celebrating, the City kept a Fast.” So says *Aristophanes*, “ In this Celebration we are used to Fast.”

Aves.
v. 1518.

The

The same in *Plutarch*, Pag. 378; where 'tis added, " This is called the *sorrowful Festival*, because of the great Grief of *Ceres* for her *Daughter's going to Hell*."

Orpheus, a Sort of *Magical Practitioner*, Pausan. lib. 9. and *Father of the Mysteries*, introduced *Expiations*, *Lustrations*, &c. for wicked Actions, as well as extraordinary *Cures* of Distempers, and Appeasements of divine Wrath, for the Use of the *Initiated*. Whence we read of so many Persons, guilty of *Murder*, &c. desiring to be *initiated*; either as a Pretence of their *Innocency*, or *Expiation*, or Cover of their *Crimes*.

How horrible the Process was in these *Methodist-like Initiations*, will appear from the following Accounts of their *Tortures*, *Terrors*, *Vicissitudes*, *Regeneration*, and something tending to *Generation*.

Stobæus citeth, from *Themistius*, two strong Passages. " The Person to be *initiated*, in his first Entrance, was seized with *Horror*, *astonishing Dizziness*, *Anxiety*, and *Distress of all Kinds*, unable to stand, or find any Way to extricate himself. But when the *Prophet* openeth the *Porch of the Temple*, wipeth and adorneth the *Image*, and sheweth it to the *Candidate for Initiation*, shining with a *divine Brightness*; all *Cloud* and *Obscurity* were intirely dispersed. And *Mind* (Ο Νῆς) broke out from

from the *Depth*, full of *Light and Blaze*, instead of the former *Darkness*." The other Passage is brought by Mr. *Warburton*, whose *Translation* I am glad to borrow. Towards *Initiation*, " The first Stage is nothing but *Errors and Uncertainties*, laborious *Wanderings*; a rude and fearful March through *Night and Darkness*. And now arrived on the *Verge of Death*, and *Initiation*, every Thing wears a dreadful *Aspect*. It is all *Horror, Trembling, Sweating, and Affrightment*. But this Scene once past, a *miraculous and divine Light* discloses itself; and shining Plains, and flowery Meadows open on all Hands before them. Here they are entertained with *Hymns and Chorus's*, with the sublime Doctrines of *sacred Knowledge*, and with reverend and *holy Visions*. And now become *perfect, initiated, and free*, they are no longer under *Restraints*; but *crowned and triumphant* they walk up and down the *Regions of the Blessed*, &c." Mr. *Warburton* brings another Passage from *Proclus*: " In the *Celebration of the Mysteries* it is said, that the Initiated meet with many Things of *multiform Shapes and Species*, prefiguring the first *Generation of the Gods*. ' *Medea*, in the utmost Distress, drives to the *Temple of Hecate*; and having *purified* herself, calls upon *Brimo*, the night-wandering, subterranean Goddess,

Apollon.
Argonaut.
lib. 3.
vers. 859 -

Goddeſs, *Queen of Hell.* Upon which the Scholiſt ſays; that *Proſerpina* is called ſo, as being the *terrifying and aſtoniſhing Dæmon*, and ſending thoſe *Apparitions* termed *Hecateæ*; which, as they often *change their Form*, occaſion her being called *Empuſa*, i. e. the *Speſtre*, or *Hob-goblin.*” Accordingly Mr. Warburton rightly obſerves, that ‘when the *Shews* were repreſented, *Proſerpine* alone preſided.’—This eminent Writer will, I doubt not, excuſe me, if I tranſcribe more from his Book, on this *Article*;—though we ſhould happen to differ in our Sentiments, as to one Point.

“ So Proclus: ‘*In the holy Myſteries,* ^{1ſt Edit.}
 “ *before the Scene of the Myſtic Viſions,* ^{P. 197—}
 “ *there is a Terror infused over the Minds*
 “ *of the Initiated.*’ And we preſently ſee
 “ what occaſioned it. For *Æneas* is now
 “ engaged among all the real and imagi-
 “ nary Evils of Life; all the *Difeaſes* of
 “ Mind and Body; all the *Terribiles viſu*
 “ *formæ*; the *Centaurs*, *Scyllæ*, *Chimæra*,
 “ *Gorgons*, and *Harpies*. And theſe are
 “ they which *Pletho* calls *ἀλλόκοτα τὰς*
 “ *μορφὰς φάσματα*, as ſeen in the *Entrance*
 “ *of the Myſteries.*—*Æneas* then, with his
 “ *Guide*, walks in the *Night* through the
 “ *ſhadowy Kingdom of Pluto.*—When he ^{P. 207:}
 “ comes to *Purgatory*, preſently *Cries* and
 “ *Lamentations* were heard; which Pro-
 “ clus

- 1st Edit. " *clus* tells us were heard in the *Mysteries*.
P. 215. " —He comes now to the *Confines of Tartarus*;—where *Rhadamanthus* [the *Father Confessor*] extorts a *Confession* of all
P. 217. " Crimes.—One Species of *Offenders* are
" the *Invaders and Violators of the holy*
P. 219— " *Mysteries*.—*Aristides* expressly tells us,
" that no where were more *astonishing*
" *Words sung than in these Mysteries*. His
" Reason is, that the *Sounds and Sights*
" might mutually assist each other in
" making an *Impression on the Minds of*
P. 220. " *the Initiated*.—At length he arrives at
" the *Borders of Elysium*;—here he under-
" goes the *Lustration*; and then enters
" into the *Abodes of the Blessed*.—And this
" *Succession, from Tartarus to Elysium,*
" makes *Aristides* call those Rites *most*
" *horrible, and yet most ravishingly pleasant.*"

3 Journ.
p. 19. This last Expression recalls to mind that
of Mr. *Wesley's Initiated*: " A Flame
kindled in my Heart, with *Pains so vio-*
lent, and yet so very ravishing, that my
Body was almost *torn asunder*.—*I sweated.*
I trembled. I fainted. I sung." And in
Truth, the Man must be blind, who can't
see the whole of this *shifting Machinery*
in the *Mysteries*, employed in the *Initiation*
of the *Methodists*.

The *Terrors of Initiation* were so emi-
nent, that they became *proverbial*; and
every Thing *dark, dismal, and tremendous,*
was

was compared to the *Mysteries*. Nor would the Punishments and Torments have been *supportable*, had they not been *relieved* by such *Alternations*, as *Dion Chrysostome* relates; “ When one leads a *Greek*, or *Barbarian*, to be *initiated* in a certain *mystic Dome*, he sees many *mystic Sights*, and hears in the same *Manner* a *Multitude of Voices*; *Darkness* and *Light alternately* affect his *Senses*; and a *Thousand* other uncommon *Things* present themselves before him.” The same must have been the *Sufferings* of *Mr. Wesley’s Patients*; horrible, as he describes them, and intolerable, beyond *Expression*, or *Conception*, were it not for the like *Vicissitudes*; and especially as the *Scene* was at length totally changed; “ the *Confiner of Death* succeeded by the *New Birth*, *Devils* by *Angels* and *God*, and *Hell* by *Heaven*.”

Lamentable, however, were the *Effects* of the *Mysteries* upon *People’s Minds*; “ filling, as *Plutarch* writes, many *Thousands* with *Despondency* and *Despair*.”—^{2 Vol. P. 21.}
How the *Methodists* have been pushed into this *Gulph*, we have already seen.

That *Madness* too, which hath appeared to have been caused by *Methodism*, was either *real*, or well acted by the *Initiated* of old; and this in *Imitation* of *Ceres*, who was drove to these *Extremities* upon

2 Vol.
p. 666.

the *infernal Seizure of Proserpina*. We have a *Figure* in *Spanheim's Observations on Callimachus*, (taken from a *Statue* in *Italy*) very expressively representing the *Goddeſs* in the *Height of Sorrow, Despair, and Madneſs*. Which answers well to some of *Mr. Weſley's own Sufferers*, as himself describes them; and may ſerve for a *Frontiſpiece* to his next *Journal*.

Hiſtor.
Poetic.
p. 14.

Gorrai
Edit.
p. 137-8.

Lib. 5.
p. 289.

All, however, is not ſo dreary and dreadful. *Ceres* herſelf, though ſeemingly *inconſolable*, was capable of *Comfort and Exhilaration*: of which we have an Account in *two Particulars*; which provoked her to *Drink*, and to *Laugh*. *Apollodorus* (Lib. 1. Cap. 5.) acquaints us, that in her *Peregrination*, “ ſhe was provoked to *Laughter* by ſome *loose and ſcurrilous Talk of an old Woman*; whence aroſe the Practice of ſuch ſcurrilous Jokes among the *Women in the Myſteries*.” And *Nicander*, in his *Alexipharmics*, mentions “ the mingled Cup (*Kuxiōva*) which the *Goddeſs* drank, after being forced into a *Laugh* by the idle *Prate* of one *Jambe*.” See the *Scholia*.—We have too the Authority of *Diodorus Siculus*: “ In the Celebration of the *Myſteries of Ceres*, 'tis a *Cuſtom* to entertain one another with *filthy Converſation*; becauſe the *sorrowful Goddeſs* was provoked to *Laughter by obſcene Talk*.”

The

The *other* Circumstance, still more abominably *filthy* and *obscene*, I shall mention presently. In the mean Time it may be remembered, that these *Mysteries* were (for the *most Part*) celebrated in the *Night*, as causing the greater *Horror and Veneration*:—and that some *Part* of the *Mysteries*, the *Grand Secret*, was kept under the *Seal* of the most *religious Silence*, and that by a *solemn Oath*. But (as in such Cases there is generally a *Reason* given, and a *true Reason*) we may believe the *true Reason* was—to cover *Shame*.

But for *Illustration* and *Confirmation* of what concerns the *Mysteries*, I must intreat Room for a *special Example*; that of *Apuleius*, the famous *magical Debauchee*, who gives an Account of *his own Initiation*.

“ In hopes of ending my *Miseries*, I de-
 termined to apply to the *Presence of the* Metam.
lib. 2.
Goddeſs; and having *purified* myself seven Times, I prayed, ‘ O *divine Ceres*, who inhabitest *Eleuſis*;—and thou *Proſerpina*, dreadful in nocturnal Howlings, potent to restrain the *Aſſaults of Spectres*, &c.”
 [Then he relates his *frightfully-pleaſant Dream*, imaging out the *Mysteries*; and deſires to be ſet at Liberty from the *Shape of an Aſs*, into which he had, by *Sorcery*, been transformed.] “ The *Goddeſs appeared*, and ſaid, ‘ Go, kiſs the Hand of the *Prieſt*, and put off that deteſtable Skin.

Nor fear any of *my Operations* to be difficult. Among my *cheerful Ceremonies*, and *pleasant Sights*, none shall abhor that *Deformity* which you now wear; or *maliciously interpret* the *new Form* you are to assume. And remember, you are engaged to me for Life. For *live* you shall, *happy and glorious*; and when you die, and descend to the *Regions below*, you shall inhabit *Elysium*; and shall adore me, whom you now see, *shining through acherontic Darkness*."—"Awaked out of this Dream, I arise full of *Fear*, and *Joy*, and *profuse Sweat*; and *purify* myself again. — And (after a Sight of several *ridiculous Figures*) the *peculiar Pomp* of the *saving Goddess* began; and the whole *Society of Initiated*, Persons of both Sexes and all Ages, came together. Soon after the *Gods pass in Review*, condescending to walk with *human Feet*: *Gods cælestial and infernal*; or *changing their Forms* from one to the other. — Among the *Initiated*, one carries in his happy Bosom an *Effigies of a Deity*, of a *strange Form*, but *venerable for its subtle Invention and Novelty*, and to be kept with a *profound and religious Silence*. — And lo! the *Benefits promised by the Goddess* attend me; and the *Priest* brings my *Safety*, with a *Crown* in his right Hand. I was overflowed with Joy, but would not be too *noisy*, for fear of disturbing the *Assembly*:

sembly : but greedily devoured the *Crown*. Immediately my *deformed asinine Face* slips off; every Part of the *Beast* goes away; and, what chiefly troubled me before, my *Tail* no more appeared. The People wonder; the Religious revere such an evident *Miracle*, and easy *Renovation*; and with one Voice attest such an *illustrious Favour of the Goddess*. But I stood silent and *astonished*; unable to comprehend my Joy, or in what Words my *new Voice*, my *Tongue* born again, should thank the Goddess. But the *Priest*, being *divinely inspired*, ordered a *Shirt* to be brought to cover me, and other Garments. Then he said, ‘ Here is an *End* of thy Calamities. Thy former Birth, Dignity, or Learning, have profited thee nothing. Come, attend the *saving Goddess* with *Triumphant Steps*. Let the *Profane* see; let them see, and acknowledge their Error. But you, *Lucius*, though now set free, continue steady to our Society, and *Worship of the Goddess*: then you shall better feel the *Fruits of your Liberty*.’ Thus spoke the *prophetic Priest*, fatigued and out of Breath, and then held his Peace.— I became famous: all pronounced me *thrice happy*, whom the Power of the *Deity* had reformed into a *Man*; and who, for his *Probity* and *Goodness*, had deserved to be born again, and immediately espoused to the *sacred Rites*.—And my

my *Relations* hasten to enjoy my *Sight*, and *divine Return from Hell*.—After this I desired to be *initiated* in Form into the *Secrets of the holy Night*. But the *Priest* directed me to *wait the Call of the Goddess*, who *elect*ed whom she thought fit, brought them to a *new Birth*, and restored them to the Course of a new *Life*.—At length the *Time came*. I was carried to the *Confin*es of *Death*, trod the *Thresh*old of *Proserpina*, and returned back. I saw the *Sun* shining in the *Middle of the Night*; and was among *Gods cæ*lestial, and *Gods infer*nal. Lo! I have related what you have *heard*, but can't *understand*. Nor will I relate any *Thing*, but what is *allowed*, to *pro*-*fane Minds*. I was adorned in what is called the *Olympiac Stole*; had a *Crown* set on my *Head*; enjoyed a most *facetious Entertainment*, &c. till the *Mystery-Birth* was completely ended. Soon after, by the *Instinct of the Goddess*, I took *Shipping*, and went away to *Rome, that holy City*." So much is an *Extract* from *Apuleius*.

The *Mysteries* were early brought into *ancient Etruria* (now *Tuscany*) from *Ægypt* or *Greece*: and were celebrated in great *Conformity to Methodism*. Of which we might give *Proof* from that learned *Work of Gori*us, *Musæum Etruscum*. I shall just touch upon a few *Particulars*. "A certain

certain great Secret belonged to them, which the *Myſtæ* were ſworn never to reveal. The Secret was carried (by *Virgins* generally) in a little Cheſt, which contained the ſilent and myſterious Fearfulneſs.—*Orpheus*, *Hercules*, *Ulyſſes*, and others were initiated, as believing they ſhould become thereby juſter, and more holy; have the Preſence of the Gods, and be finally happy. But firſt they muſt go through diſverſe *Luſtrations*; they were to make full Confeſſion of whatever they had done, ſaid, or thought; and were tied to a *Wheel*, either as an Emblem of extorted Confeſſion, or of the Tortures they were to undergo in *Initiation*:—in which Ceremony the *Furies* appeared with their hisſing *Serpents*, and other *Monſters*, threatening terrible Things. This was tranſacted in a diſmal, dark Cavern. After Variety of Punishments, they had gayer Proſpects; and were told, they were regenerated, and ſhould live for ever. They were carried to the Myſteries in *Chariots*, and after *Initiation* placed upon a *Throne*.” With much more to this Purpose. One may add ſome ancient Inſcriptions on the Monuments of initiated Heathens. “ *In ætertum Renatus, &c.* ” Ætert.
 In order to effect this *New Birth*, “ it is Renat.
 remarkable (ſaith Mr. Warburton from P. 153.
Euſebius) that the *Myſtagogue* (Chief Prieſt
 of

of the *Mysteries*) was habited like the *Creator*." What Sort of *Habit* this might be, I can't say. But surely Mr. *Wesley* must prodigiously plume himself, and appear divinely magnificent in such an *Accoutrement*.—The *Mystagogue* had a farther Office, that of *shewing* and *explaining* the *Mysteries*, and all the *Representations* that passed in the *Initiating Ceremony*, and was thence called *Hierophanta*; which Office we find Mr. *Wesley* performing, when, upon a particular Examination of what his *Initiated* had suffered, &c. he so nicely explaineth what *Appearances* were from *God*, and what from *Satan*.

5 Journ.
P. 82, 91.

Of one Thing more it may be proper to remind the *Methodists*. *Virgil* tells us, that "after *Æneas* had been so well conducted and instructed, had received so many glorious *Predictions* and *Promises*, and seen such rare *Shews* in *Elysium*;—both he, and his *Guide*, came out at last through the *Ivory Gate*; through which the *Gods* below send up vain and delusive *Dreams*"—Let Mr. *Wesley*, and his *Initiated*, beware of *Fallacy* in the End.—

III. Book. *Milton* makes *Satan*, in his Wanderings, find out a Place called *The Limbo of Vanity*, or *Paradise of Fools*; to which straggle *Idiots*, *Eremites*, and *Friars*, with all their *Trumpery*. They think they are at *Heaven's*

ven's Gates, and that St. Peter stands ready with his Keys.

————— *When lo !*

*A violent Cross-Wind, from either Coast,
Blows them transverse ten thousand Leagues awry,
Into the devious Air. Then might you see
Cowls, Hoods, and Habits with their Wearers tost,
And flutter'd into Rags ; then Relics, Beads,
Indulgences, Dispenses, Pardons, Bulls,
The Sport of Winds.—————*

And 'tis well, if *Dealings, Appeals, Journals,*
modern Prophecies and Inspirations, with
those of the old Sybil, incur not the same
Fate ;

Ne turbata volent rapidis ludibria ventis.

§. 53. But I mentioned some Circumstances in the *Mysteries*, abominably obscene and profane. For whatever the *Deities*, to whom the *Mysteries* were consecrated, did or suffer'd,—all was to be *figured out*, and *acted over again*, in the *Mysteries themselves*.—Things indeed not to be named ; and yet the *Wickedness* of which ought not to be concealed : — Things so scandalous and infamous, that even in the old Times of *Heathenism*, the *Play-Wrights* often lay their *Scenes of Debauchery* in the *Mysteries* : and *Historians* supply us with many Accounts of *Lewdness* committed there. *Juvenal* says,

Nota Bonæ Secreta Deæ.——

—— *Isiacæ Sacra Lenæ.*

U u

—Hence

Sat. 6.

313, 488.

Achorn. —Hence *Aristophanes* in such a free Man-
 Aët. 2. ner exagitates the *mysterious Solemnities*, the
 Sc. 1. horrible *Secrets* attending them, and im-
 Aët. 3. pudent *Figures*. And, if his Words are
 Sc. 3. not clear enough, the *Scholia* will suffici-
 Thesmop. ently explain them. His young, tender
 v. 291— *Pigs*, sacrificed in the *Mysteries*, are in
 Truth the *Male and Female Parts*: and
 his *Honey-cakes* offered to *Ceres and Proser-
 pina*, which were carried in the *little
 Chests*, were made up in those *Shapes*.

The *Impurities* of this Society will be
 more evident, by turning to the *Fathers*,
 and other *Ecclesiastical Writers*. My
Vouchers here are many and plain; but I
 confine myself to a few: And, not pro-
 ducing such as speak of them in general,
 as *immodest, diabolical, &c.* shall stick to a
 particular Case.

Adverf. *Tertullian* says, “ As to the Superstition
 Valent. of the *Eleusinian Mysteries*, what they con-
 cap. 1. ceal is the *Shame* of them. Therefore they
 make the *Admission* torturous, take Time
 in the *Initiation*, set a *Seal on the Tongue*,
 and instruct the *Epoptæ* for five Years, to
 raise a high Opinion of them by *Delay
 and Expectation*. But all the *Divinity* in
 the *sacred Domes*, the Whole of what they
 aspire to, what *sealeth the Tongue*, is this;
 —*Simulacrum membri Virilis revelatur*.
 But, for a Cover of their *Sacrilege*, they
 pretend

pretend these *Figures* are only a *mystical Representation of venerable Nature.*"

The *original Reason* of such *Figures* being exposed to View, and had in *Veneration*, in the *Mysteries*, we learn from others. *Clemens Alexandrinus* giveth a full Account of *this Religion of the Mysteries*; too prolix to be transcribed; — "Of their Probrept. cap 2. wicked Institution, Cruelty, Stupidity, Madness, making Goddesses of Harlots, corrupting Mankind: — the *Mysteries of Ceres* are nothing but *Representations of incestuous Deities*: — their ridiculous Exclamations upon Admission were, 'I have eat out of the *Timbrel*, I have drank out of the *Cymbal*, I have carried the *Chest*, I have crept into the *secret Chamber*.' In the *Chest Pudendum Bacchi inclusum erat.* — *Cistam et veretrum novâ Religione colenda tradunt.* — It is a Shame to mention the filthy Circumstances in the Story of *Ceres*. In her Wanderings, she was entertained by one *Baubo*; who finding she could not make the Goddess drink, *reductis vestibibus occultas corporis partes Divæ oculis objicit*: with which Spectacle the Goddess was so delighted, that she drank immediately, and burst out a laughing. These are the *secret Mysteries*; which *Orpheus* also enjoined, whose Verses on that Occasion I will recite." [The *obscene Verses* may there be seen.] "The common Sign and Symbol

of the *Initiated* is ; ‘ I have *fasted*, I have drank of the *mingled Cup* ; I have taken something from the *Chest* ; making Use of it, I have put it into the *Basket*, and from the *Basket* replaced it in the *Chest*.’ Egre-
gious Spectacles ! and especially becoming a *Goddeſs* : Worthy of Darkneſs and Fire ; worthy of the *Grecians*, who hereby are to be *happy after Death*, beyond all Hope and Expectation. *Heracitus, the Epheſian*, calls ſuch Perſons, ‘ *Night-rovers, Magicians, Bacchinals, Myſtics*.’—What People call the *Myſteries*, have theſe *unholy Rites of Initiation*.—Impudent Worſhip of what ought not to be named, &c.” *Arnobius* hath the ſame Account ; with ſome other Circumſtances, too indecent to be mentioned, which were the *Foundation of the Myſteries*, and put in *Practiſe* in their
 Lib. 5. *Celebration*.——*Gregory Nazianzen* tells, how *Ceres herſelf* followed the Example of *Baubo* :
 Scelet. 1.

“ Ὡς ἐπὶ πᾶσα Θεὰ, δοῖς ἀνεύρετο μύησις.

Hæc ubi fata Dea eſt, coxam detexit utramq;

This was to inflame her Admirers : and theſe Things are even now obſerved in the *Initiations*.”—And, in the ſame *Oration*, he takes Notice, “ of *eighty Degrees* and Kinds of *preparatory Punishments*, and *Trials*, which the *Candidates* were to go through,

through, before they could become *perfect*, and of the Number of the *Epoeta*, who were to *see all*." Whether Mr. *Wesley*, Journ. may allude to any such *indecent Sights* in P. 51. the Variety of *Tumblings and Agitations* in his *Assemblies*, I can't say. His Words are these; and the *emphatical* ones in *Italics*, as here subjoined. "One had run out of the Society in all Haste, *that she might not expose herself*.—The same Offence was p. 64. given in the Evening. The first that was deeply touched was *L— W—*, whose Mother had been not a little displeased a Day or two before, when she was told, that her Daughter had *exposed herself* before all the Congregation." He, and the other *Spectators*, know best.—Such are their

Festa infesta Deo, Divûmq; Sacerrima Sacra.

Infested Feasts, and most execrably sacred Rites.

Nor do I conceive that the *Fathers* have done any *Injury* to the *venerable Mysteries*; as they appeal for Proof to the *mystical Writers* themselves. And the Matter may receive *more Light* from what has already been cited, from *Authors* long before the Times of *Christianity*. I will add a few more. *Plutarch*, though generally pretty Plutarch. *shy* as to the *Mysteries*, speaks thus in his Vol. 2. Dialogue called *Eroticus*. "Love was the P. 761—2. only

only Thing that could mollify the *inexorable Pluto*, and make him give back *Euridice* to *Orpheus*. Wherefore, my Friend, 'tis a good Thing to be *Partaker* of the *Eleusinian Mysteries*. For I see that the *mad mystical Lovers* have the best Place in the lower Regions." *Athenæus* writes thus ;

Athenæus,
lib. 14.
edit. 1611.
p. 647.

" *Heracides, the Syracusan*, in his *Book of Laws and Customs*, says, that in the *Mysteries of Ceres*, certain *Honey-cakes*, made in the Shape of *Pudenda Muliebria*, were carried about for a *Shew*, and offered to the *Goddesses*. These were called *Mylli*." For this Reason, I suppose, *Suidas* explains *Μυλλὰς*, a *Harlot*. Hence we may conjecture why the *initiated Ladies* were called *Melissæ*, *Bees*. [See *Hesych.* & *Theocrit.* *Idyll.* 15. *Verf.* 94. *Schol.*] The last named Author, makes a *Lover* say to his *Mistress*, " I envy, O dear Woman, *Jasion*; who enjoyed such Things, as the *Profane and Uninitiated* are not to know." " He meaneth, saith the *Scholiast*, the *mystical Love of Jasion and Ceres*." The Nature of their Love may be found in *Homer*, *Odyss.* 5. *Verf.* 125.

We have here a good *Hint* what the *real Secret* was, in the *Mysteries*, so carefully to be concealed from the *Profane*. And 'tis no small Confirmation of this which we read in *Macrobius*. " *Numenius*, the *Philosopher*, too inquisitive into Secrets, had

Somn.
Scipion.
lib. 1.
cap. 2.

had divulged something of the *Eleusinian Mysteries*: for which the *Goddeses* were enraged; and he saw them, in a *Vision*, standing before a *public Stew*, in *meretrical Habits*, and with *loose Gestures*: when he asked them the Reason of this unbecoming Appearance, they answered, that they were dragged forcibly from the *Dome of their Chastity*, and *prostituted* to every Comer."

Such *mystical Turpitude* was, I am persuaded, the *grand Secret* to be under the *Seal of Silence*: and that when the Initiated themselves *discover* what they are *allowed* to discover, reserving what (as they speak) is not *lawful or fit* to be published,—'tis no more than *hiding their Shame*. And for this Reason I agree with the *learned Authors*, who contend, that "*the Ignorance of the Mysteries preserves their Veneration.*"

I know indeed what *sublime Doctrines* are sometimes pretended to lie hid under these *external Representations*: — Such *Physical, Philosophical, and Religious Knowledge*, as the *Generation of the Gods*, the *Seminal Principles* of all Things, the *Fecundity of Nature*, and (by some few) the *true Theology of the Unity of the Deity*, &c. But were not the *natural Figures shewn*? Are not the *Pudenda utriusq; Sexus, Conspēctus Deorum & Dearum in Nuditate*,
pretty

pretty *Means of conveying* such Doctrines? And supposing the *best Design of the original Institution*, was it not accompanied with a strange Mixture of *impure Incentives*, fit only for a *Methodist arrived at Perfection* to grapple with?

Nor do I question but these *impudent Representations, and Behaviour of the Initiated*, were a *Part of the original Institution*; because the *Mysteries* were to *imitate and act* (as I said before) the *Passions and Actions of their Patron-Goddeses*.

What I have said stands confirmed by *unquestionable Authority*; I mean that of the eminent *Platonist, Jamblicus*; to whom Mankind in general gave the *Precedency in the Knowledge of the Mysteries*. The famous *Porphyry*, who was more a *Philosopher* than a *Mistagogue*, had written a *Letter to Jamblicus*; whom he conceal-eth under the Name of *Anebo*: because, I suppose, it might not be proper to correspond with an *Initiated*, concerning the *Secrets of the Mysteries*, too *plainly and openly*. In the *Letter* he asketh him such Questions as these: "Why, in their *Theurgic Rites*, they invoke *Gods both Cœlestial and Subterranean*?—What is it that *distinguishes Gods from Dæmons*? Which are *Visible*, and which *Invisible*? By what *Mark* are we to discern the *Presence or Apparition of a God*, from that of an

an *Angel, Archangel, Dæmon, or Deified Hero?* For all of them love to *speake boastingly of themselves*, and make a shew by *Phantasms and Apparitions*.—How comes *Prophecy* to pass? As, in *Dreams, Enthusiasms, divine Raptures, and Ecstasies*: Some *Propheying* by the Help of *Water*; others by *Vapours*; others from their own *Fancies*, assisted by *Darkness*, or certain *Potions, or Verses, &c.*—Simple and young People are best fitted for this Business. And such *Prophecy* may proceed from *Loss of Senses, distempered Madnes or Alienation of Mind, Dizziness, Distraction of Thought*; —or *Fancy artificially raised by Sorcery*; or else the *Deception of wicked Men and Spirits*.—What is the Meaning of *Gods subject to Human Passions and Infirmities*; to whom therefore the *wise Worshippers consecrate the Phalli, and obscene Discourses*? —How is it, that these *Gods*, supposed to be our *Superiors*, must be *compelled, and submit to us*, as if they were *Inferiors*? That their *Worshippers* must come *prepared and purged* from all *Defilement*; and yet *themselves* shall instigate all that come, to *illicit Venery*? —Whether there be no *other Way to Happiness*, but this? Whether it be proper that, in *Prophetic Theurgy*, the *Glory of Man* should be the Point aimed at? Or whether the *Mind* doth not *invent and forge great Things out*

of common Incidents?—If those who thus mechanically converse with the Deities, have no Method of Happiness that is more secure or more credible; nothing but these horrible, useless, Inventions; — certainly this is not the Work of the Gods, or good Spirits; but of a deluding Dæmon; or else all is human Invention, and Fiction of corruptible Nature.”

Jambl.
Myster.
sect. 1.
cap. 11.

These are Porphyry's *Queries* concerning a strange System of Pagan Methodism. To which Jamblicus, in his Book *De Mysteriis*, endeavours to give a Solution. I shall transcribe as much as concerns our present Purpose. “ Let us run over Particulars. We affirm *Erectionem Phallorum* to be a Symbol of Generative Virtue, inciting to the Generation of the World. For which Reason there are great Numbers of those consecrated Figures; the whole World receiving its Fecundity from the Gods. And as to the obscene Conversation; I esteem it as a Symbol of Want, of Good in Matter, and of that Turpitude in Nature, which is afterwards to be adorned. Of which Adornment Nature has the stronger Appetite, the more it knoweth of the Indecencies of these Things. And again, it pursueth the Forms of good Things, by having learned from filthy Discourse what Filthiness is. By such Discourses People shew they have a Sense of Turpitude; but the Turpitude itself they throw

throw off, and turn their whole Desire to the *Contrary*. *Another Reason* likewise may be given for these Things. The strong *Inclinations of Nature*, by being *totally restrained*, become stronger. But being indulged in *some Measure*, and for a *short Time*, they rejoice in *Moderation*, and are *satisfied*: and being thereby *purified*, they *desist* afterwards, not so much from *Compulsion*, as *Persuasion*. Therefore, as in *Plays*, by seeing the Passions of others we are sensible of our own; moderate them, and purge them away: so in the *sacred Mysteries*, by *seeing and bearing Obscenities*, we are freed from any Injury such Representations might cause in *Fact*. Such Things then you see are introduced as a *Medicine to the Soul*, as moderating the Evils incident to Nature, and freeing and delivering us from our *Chains*."

Thus that *Master of the Mysteries* plainly owneth the *Truth of the Facts*: he gives not the least Intimation of their being any *Innovation*, or *Corruption of the original Design*. And his *Pleas and Excuses* for such *infamous Sight, Discourses and Actions*, may fairly be left to the Judgment of the most ordinary Capacity.—But still *happy Consequences* are the *final Issue*. For he tells us in the next *Chapter*; "'Tis ^{Jamb.} manifest that the whole is *salutary to the* ^{Myster.} *Soul*. For in seeing the *blessed Spectacles* ^{cap. 12.}

X x 2 (meaning

(meaning of *Gods and Goddesses*) the Soul is changed into *another Life*, worketh *other Operations*; thinketh itself no *Human Creature*, and thinketh *rightly*. For *putting off its own proper Life*, it is changed into *the most blessed Energy of the Gods*." So much for *Jamblicus*.—

Warburt.
p. 148.

Mr. Warburton observes, "one insuperable *Obstacle* in *Paganism*, to a *Life of Purity and Holiness*, was the *vicious Examples of their Gods*. And that this *Evil* was *remedied by the Mysteries*." But I conceive this *Evil* was rather *promoted* than *remedied* thereby. As an Instance of Persons justifying one another from such *Cælestial Examples*, he says, from *Euripides*,

Hercul.

Furens.

v. 1315—

that "*Theſeus* consoles his Friend *Hercules* by the Examples of the *Crimes of the Gods*." But it must be remembered, that both these *Heros* were of the *Order of the Initiated*; some of the *first* too, as living not less than twelve Hundred Years before *Christ*:—and that such an *accurate Writer as Euripides* would scarce have put that *Excuse* into their Mouths, had it not been conformable to the *original Plan*, but directly contrary.

The *Poet*, speaking of *Assignations* in the *Temples of Isis, Ceres, &c.* adds,

Sat. 6. *Credit enim ipsius Dominæ se voce moneri.*

v. 527—. *En animam & mentem, cum quâ Dii nocte loquantur.*

" The

“ The Party believes himself directed by the *Voice of the Goddess herself*. See the Mind and Soul, that is fitted for a *Conversation with the Gods by Night*.”

Something, in the preceding Account of the *Mysteries*, might have been observed concerning the not uncommon Practice of *initiating Rogues and Harlots*. But I shall say no more of the *Mysterious Trade*; only *dedicating* what hath been said upon the Subject——To Mr. *Westley Hall*, whose *Doctrine and Practice* have been so *conformable*;—To Mr. *Wesley's initiated Lady*, “ who, after being in Despair and in *Hell*, &c. had her *horrible Dread* taken away, and began to see some *Dawnings of Hope*; but was soon after, if not at that very Time, a *common Prostitute* ;” Together with her *Admirers*; — And to all others whom it may concern.

§. 54. Having thus drawn a *Parallel* between the *Mysteries of Methodism* and those of downright *Paganism*, I shall conclude my *Comparison* with a *Parallel* from *Paganizing Popery*; namely, *St. Patric's Purgatory, in Ireland*.

Giraldus Cambrensis, *Matthew Paris*, and others, have said much of this *memorable Place*: but as *Messingham* hath brought all together, in his *Lives of the Hibernian Saints*, I shall make my *Extract* from him.

“ That

Messingh. " That there *was*, and *is*, such a Thing
 p. 92— as *St. Patric's Purgatory*, is agreed by
 antient and modern Writers; and the Cer-
 tainty *must* be asserted, to refute the *Impu-*
dence of Heretics.—The *Occasion* of it was
 this. While *St. Patric* was humbling
 himself in Fastings, Watchings, and Prayer,
Christ appeared to him, and shewed him a
dark Den; saying, 'Whoever in true
Faith and Penitence shall enter into this
Den, and continue there for twenty-four
 Hours, he shall be *purged from all the Sins*
 of his whole Life.' The Truth of this is
 confirmed by the *antient Breviaries*, &c.
 To question it, would be to give the *Lie*
 to all *Antiquity and Piety*. [Mr. Wesley's
 sole Testimony, as to his own *Purgatory*,
 will, by all *unprejudiced Persons*, be deemed
 of *equal Veracity*.]

The *Den* is in an *Island* of the *Province*
 of *Ulster*; one Part whereof is the *horrible*
Station of Devils; the other Part is in-
 comparably illustrated with the *visible Pre-*
sence of Angels and Saints. If any rash
 Person, as hath been the Case, should pre-
 sumptuously enter into the *former*, he is
 seized upon by *Cacodemons*, or *Evil Spirits*,
 and afflicted with *various Torments*, till he
 has almost lost the *Shape of a Man*. But
 if any one *endureth* these *Torments*, after
Confession and Penitence, he shall not under-
 go any more *infernal Punishments*. For
 St.

St. Patric, finding it difficult to convince that *incredulous Nation* of the Truth of *future infernal Punishments and heavenly Joys, merited of Heaven* to bring this *ocular Demonstration* and Proof of it, here on *Earth*. *Jacobus de Vitriaco* attests this; 'that if any one truly *penitent and confessed* descendeth hither, he is *lustrated and purified by the Devils*, by ten Thousand Sorts of *Tortures*. And whoever returns thence thus *lustrated*, he can never *laugh or joke* afterwards, or intermeddle with *worldly Affairs*." [Mr. Wesley hath been a little *peccant* here; who, after his *repeated Resolution* not to *laugh*, no not for a *Moment*;² *Journ.* nor to speak a *Tittle of wordly Things*;^{P. 10.}—Confesseth, that "he hath since *engaged* Answer to Enthuf. *often in worldly Business*, the Order of *Providence* requiring it."——Who also hath^{P. 13.} been *united to Venus Philomeides, the Laughter-Loving Dame*.

We now discourse only concerning a *present Purgatory*, of *meritorious Punishments in this Life*, for the Use of such as are making a *Pilgrimage in the Lord*. Which is to be *distinguished* from that *future Purgatory*, which lies on the *other Side of the Grave*. And it was designed by St. Patric for a *Proof*, that there was such a Thing as a Place of *Torment to come*; and which might be escaped, by a *present Expiation*, through this *lustral Fire*.

This

This appears by the *Hymn* composed in Memory of *St. Patric*.

The *Order* and *Manner* of passing into this Purgatory followeth. “ You must undergo a Course of *Fasting*, using a *meagre Diet*; and that only to be tasted once in twenty-four Hours, however your *Guts may grumble*. But you may refresh and moisten your Mouth, with *certain Waters*; which are as *light* and wholesome as the *Waters* of the *Sparrow*. You are regularly to keep the *holy Stations*; and when you are weary, at Night, you are not to lie down on a *Bed, Couch, or Pillow*; but may lie on your *Cloak*, or wrap your *Breeches about your Head*.—Whoever undertakes this *Progress* must be *admitted by the Spiritual Father*, who *presides over Purgatory*; must betake themselves to what are called the *Penal Mansions*, or *Penitential Cells of the Saints*; where they must *whirl* themselves seven Times round the *Cross*. A *rough and stony Path* thence leadeth them to a *Lake*; at the Bottom of which is a *Stone*, whereon they must fix their *Feet*, which will be cruelly *tired and torn*; but in less than half a *Quarter* of an Hour, by the Help of *Prayer*, they will *feel a singular Refreshment and Strength* from the *Stone*: *St. Patric* having *prayed* formerly upon it, and left the *Impression of his Feet*.

These

These *Austerities* having been repeated for *seven Days*, on the *eighth* the troublesome Ceremonies are all to be *doubled*. Then the *Candidates* are convened before the *Spiritual Father*, who speaks to them a Word of Exhortation; and, in a *pre-meditated Form*, gives them an *Account*, or *Journal*, of such *Examples* as must move the most *Stupid*, soften the most *Hardened*, and terrify the most *Audacious*: and preparing them by *Confession and Absolution*, and Warnings against the *Powers of Darkness*, he bring them to the *Mouth of the Den*. Where you may see them in an *Agony*, as if passing into *another World*; *sighing, groaning, praying, &c.*

The *Den* itself, into which they now descend, is a *dark, low, narrow Hole*, [As when *Satan* shut *Mr. Whitefield* into a *Closet*, and locked him up in *Iron-Armour*.] where they must *stoop or creep*, unable to *go, stand, or sit*. There is a small *Window* on one Side, which lets in a *little Light*: and at the *Extremity* is situated that *horrible Gulph*, which *God* shewed to *St. Patric*, for the *Terror of the Obstinate*. (But the *Den* is now made *smoother and plainer* by *Papal Dispensations*.) They then plunge themselves *naked in the Lake*, and being *lustrated* by this *Expiation*, they come out *renewed and born again*, able to conquer the *old Serpent*.

The *Benefit* attending the *Visitation*, *Satisfaction*, and *Purgation* of this *Den* is undeniable. And the *Pains* and *Punishments* may easily be collected from the *Darkness*, *Narrowness*, and *long Continuance in the Hole*; the *suffocating Breath* of Numbers crowded together; *Exulcerations* of the Feet, *Penal Cells*, *Fastings*, *Watchings*, lying on the Ground, crying and wailing; and *Abdication of Earthly Comforts*: — as well as *horrible Visions* and *Speñtres*.

This is to be observed, “ that the *Sexes* are not allowed promiscuously to go together; but the *Men* separately, and *Women* separately. [In this Particular Mr. *Wesley* differs; warmly asserting that “ the unmarried *Men* and *Women* ought to go together.”

4 Journ.
P. 95.

Messingham then proceeds to *illustrate* and *confirm* what he had said, by a *special Instance*. “ When *St. Patric* was favoured with this *Proof of Purgatory*, for the *Conversion of the Irish to the Catholic Faith*, many *Penitents* descended into it: of whom some *perished* there; others returning declared what *Torments* they had suffered, and what *joyful Spectacles* they had seen: Which Accounts *St. Patric* ordered to be preserved. Afterwards one *Owen*, who had been many Years a *Soldier in King Stephen's Army*, being under *Compunction* for

for his *wicked Life*, and many *enormous Vices*, would needs undergo the most *grievous of Penances*, by entering into *St. Patric's Purgatory*. The *Prior* of the Place, *preparing* him as usually, tells him he should meet with certain *Messengers from God*, who would inform him of what he was to do, or suffer: But when *they were gone*, the *Tempters* should attack him. The *Soldier*, resolved to make trial of this *new and uncommon Warfare*, goes intrepidly into the *Den*; where he soon found himself in *total Darknes*. But e'er long a *little Light* appeared: and he came to a Room, not unlike a *Monkish Cloister*; where some *shaven Religious*, approached, and *blessed God* for inspiring him with the good Purpose of *expiating his Sins*; informing him, that unless he proceeded *couragiously*, he should *perish, Body and Soul*. For as soon (say they) as *we are gone*, a Multitude of *foul Spirits* will come, bringing *grievous Tortures*, and *threatening worse*, persuading you also to *return*, and promising to carry you to the *Gate, where you came in*. But have *Courage*: in your *Torments* call upon *Christ*, and you shall *immediately be set free*. And so they left him.

The *Soldier*, thus instructed, stood waiting for a *Combat with the Devils*: and presently he heard a *tumultuous Noise*, as if

the whole World was in Commotion ; whereby he was almost driven out of his Senses. After this horrible Noise follows the more horrible visible Aspect of the Devils ; who derided, and insulted him, saying, ‘ other Mortals come not to us, till after Death : you honour our Society so much, as to surrender Body and Soul to us while alive. And we will reward you accordingly. You came hither to endure Torments for your Sins : and shall have what you wanted. But however, as a Favour for your former Services, if you please, we will conduct you out unburt, to the Gate where you came in.’ But the undaunted Soldier is neither shaken by their Menaces, nor inveigled by their Allurements.

The Devils, seeing themselves contemned, bind him Hand and Foot, throw him into a Fire, and drag him about with Iron Hooks : whereby having endured great Torment, he calls upon Christ, and is entirely delivered ; not so much as a single Spark remaining.

Hence some of them carry him into a dismal and dark Region, where nothing but Devils was to be seen ; and where his Body was pierced with a Stiffness and Rigor, by a pestilent Wind. They carry him farther into the Hearing of Howlings, Wailings, and Clamours ; — into a Sight of Wretches tormented in a miserable Manner :
and

and *throwing him on the Ground*, they endeavour to torment him, like the rest. But the *Name of Jesus* forced them to give over. — Thence they convey him to another Field full of greater *Misery*; among *fiery Serpents* clinging to poor Mortals, and *eating into their Hearts*. ‘These Tortures, say they, are prepared for you, unless you consent to go back.’ But the *Name of Christ* again prevented them.

They drag him to a Field *still more dreadful*; where are People pierced with Iron Nails from Head to Foot, without Interval; and *roaring*, as if they were *killing*; and tortured with both a *cold* and *burning* Wind. But nothing could affright the *Soldier*.

Thence he is hurried into a *fourth Field*, full of *Fires*, and every *invented Torment* of every Kind; *above all Expression or Conception*. They shew him a *burning Wheel*, and throw him upon it to torture him: but by the *Name of Jesus* he comes down *unhurt*. Through more Tortures these *infernal Dogs* carry him to the very *Entrance of Hell*; and *all* flounce in together with the *Soldier*: where he felt such *intolerable Misery*, that for a long Time he *forgot the Name of Jesus*, and stood *perfectly astonished*. Here they shew a *Bridge over Hell*, extremely *slippery, narrow, and high*; and compel him to walk upon it; which he did,

did, by the *Name of Jesus*, without any *Slip*, or making a *false Step*. Which provoked the *Devils* to such *horrid Clamours* and *profane Outcries*, as were more *insufferable* than all his other *Punishments*.

Our *brave Soldier* being thus set free from the *Vexation of the Devils*, is presented with a *View of the Gates of Paradise*; whence the *Saints* came out to meet him, with *Crosses*, *Wax-Candles*, and *Colours flying*, to carry him into *Paradise*; where he was entertained with the *most delectable Sights* and *harmonious Sounds*. The Man affirmed, that this proceeded not from *Ecstasy*; but that he saw all with his *corporeal Eyes*, and had *corporeal Feeling and Experience* of the *Sufferings*. He afterwards entered among the *Monks*; and had, upon Continuance, an *Assurance of Salvation*." Thus endeth this *Methodistico-Monkish Story*. And 'tis submitted to the Judgment of every Man in his *Senses*, whether the *principle Mystery of Methodism* bears any *Resemblance of true Christianity*; — and whether it be not a *perfect Copy of the most horrible Devices in Paganism and Popery*.

Let us now recapitulate some of the Ingredients for making a *true Methodist*. He must set out on *Foot*, with a *sanctified Countenance*, and high *Pretences to Piety*; which is to consist of *unscriptural Peculiarities*, *whimsical Strictnesses*, and *bitter Zeal*

Zeal against innocent and indifferent Things. In order to *catch Fame* still more effectually, he must be a deep Dealer in the *black Arts of Calumny and Uncharitableness*; must seemingly *despise Money*, and be often calling out for *Sufferings and Persecution*. However *wicked* he hath been, let him *instantaneously* be called *converted, perfected, assured of Salvation*; and talk much of *Impulses, Impressions, Feelings, Raptures, and Ecstasies*. But above all, let him boast of *Inspirations, divine Missions, familiar and amorous Conversations with God*, talking with him *Face to Face*, and sitting down with him at *Table*. By Degrees he becomes equal to *Prophets, Apostles, or Christ himself*: is entitled to *Visions, Revelations, Prophecies, and Miracles*. Thus armed with a *conceited Imagination and spiritual Pride*, he is to combat *Satan*, and all the *Dogs of Hell*; and (as he is ordained) to run the *Gantlope* through *Terrors, Doubts, Scepticism, Infidelity, Atheism, spiritual Desertions, and Loss of God's Grace*, (Things highly *beneficial*, and absolutely *necessary*) *Despondency and Despair, Distraction and Madness*: — through *violent Agonies, Distortions, and Convulsions*; the *Pains of Hell, Damnation, and Hell itself*; through all the *Miseries and Tortures*, beyond Expression or Description, which either God
or

or Nature, Satan or the Preacher, can bring upon him; — But having undergone these fiery Lustrations, he hath Apparitions of God and Angels coming to carry him to Heaven: His is united to God: he is plunged into God: he is All God. — This Progress indeed may happen to want a trifling Circumstance, the Direction of Scripture; but that Defect is sufficiently supplied from Heathenism and Popery.

And who can help admiring the deep Artifice and Management? What hath hitherto been imputed to Fits and Distemper—to Cheat and Imposture—to Witchcraft, Sorcery, Magic, and some diabolical Illusion—all is engrafted into the pure Religion of Methodists; all is God's Work, and a Manifestation of what he hath done for their Souls. And when Mr. Wesley, and his Associates, have clearly vindicated the Parallels I have brought (from Popery particularly) from Enthusiasm and Imposture, their own Dispensation may stand fair for a favourable Construction.

It may behove me in the Close, to leave my Judgment, in as plain a Manner as I can, concerning this mysterious Part of Methodism; in which the principal Difficulty seems to lie. Thus then I Judge.
 “ If there be any Thing in it exceeding the Powers of Nature, known or secret; any
 Thing

Thing beyond the Force of *Distemper*, or of *Imagination and Enthusiasm* artfully worked up; any Thing above the Reach of *Juggle and Imposture*; (which I take not upon me to *affirm*, or *deny*) — In that Case, I see no *Reason* against concluding, that 'tis *the Work of some evil Spirit*; a Sort of *magical Operation*, or other *diabolical Illusion*.





APPENDIX.

CONTAINING

A few Instances of the Natural and Actual Tendency of Enthusiastic Methodism to Popery; from English History.

(No. 1.) *The miraculous Life and Conversion
of Father Bennet, of Canfield, in Essex.*
Doway, 1623.

“ **H** E was a *Protestant and Puritan*, by Birth and Education; but had an *extraordinary Call* to be a *Papist*, and a *Capuchin*; and in *one Moment* was wholly *changed* into another Man; and constrained to embrace the *Catholic Communion by Divine Inspiration*. In his *Story of himself* he saith, ‘ I was a *Libertine*, ad-
Z z z
dicted

dicted to various Vices; I saw my miserable State, and fought to amend my Life. But alas! *How many Blocks lay in my Way?* What *Stratagems* did not the old *Serpent* use to hinder me? He *appeared to me transformed into an Angel of Light*; talked long with me, perplexed me, but did not wholly overcome me.—He planted his Battery of *Predestination* against me, and said, I was *predestinated to be damned in the End*; and that my good *Purposes* were nothing but a *Brain-Sickness*, &c. Which *Tentations* made me extremely *melancholic*. But when I had abandoned all *Lets and Hindrances*, my most afflicting Trouble was, *what Religion I should embrace*.—I began to *pray, fast, watch, and lie hard*.—After this I saw in the *Fields a Vision*, of an extraordinary Nature, which I related to a Friend who was a *Catholic*: He was highly pleased, and told me of *Exorcisms* done by *Catholic Priests*, with many other *marvellous Things*.—The *Devil* then so assaulted me, that when I took the *Book of Resolutions* into my Hands to read, it profited me nothing. And he told me, that my *Spirit* should be so *turmoiled*, that I should be in danger of *losing my Wits*; and that my *Brain* was *already cracked*. Being *unexperienced in Spiritual Combats*, I was sorely beaten by this fierce Battail, and grew wonderfully *weak and oppressed*: I was *deprived of my Senses*,
and

and brought to the Door of *Despair*; and perceived that *God was gone a while from me*. In the Midst of this great *Desolation and Obscurity*, a *Beam of Light* shone upon me; and my Tribulations were recompensed with Plenty of *Consolations, Joy, and Peace*. And 'Thou, O Lord, didst reveal, by an *inexplicable Manner*, the clear and perfect *Sight, and assured Knowledge*, of thy *only true Religion*, with *absolute Certainty*.' The next Morning I went to an *old infamous Prison*, called *Newgate*, which was commonly filled with *Priests*; where I met with a *Priest*, to whom I made *Confession*, and was *reconciled to the Holy Church*. Then, following the *Motions of divine Inspiration*, I proposed to retire to some *Monastery*. This was not without great *Contrariety and Perplexity of Spirit*. But the Lord called me with so clear, manifest, and loud a Voice, that I could not resist the Call. In which *Ravishment and Alienation of Sense*, I was out of myself, and transported into God.

I had before resolved with myself to become a *Religious, of the Order of St. Francis*; but was in great Doubt whether I should take the *Habit* of the *Cordeliers* or the *Capuchins*. At length such Vigour and Force of Spirit was given to me, that I resolved to become a *Capuckin*; and instantly I had an *Inspiration*, which said to me,

me, ' Lo! now all the *Vision* is accomplished.' For that *Vision* shewed me all *mundane Vanities* past ; and the *Habits and Holinesses of the Franciscans, particularly of the Capuchins*. So I took the *Habit* ; and others, by my *Example and Counsel*, did the same."

Thus much Father *Bennet* says himself. What follows is from the *Writer of his Life*.

" From the Instant of his *Conversion*, he was as a *Coal all on Fire*, glowing with *Zeal*; — He had so many *Visions, Revelations, and Lights of the Spirit*, towards observing the *Rules of St. Francis* ; and *God inspired him so manifestly*, that he could not admit of any *Doubt*. One Day a *glorious Angel* appeared to him, encompassed with *Light*, and with a *Book in his Hand* ; which the *Angel* opened, and turned over the *Leaves* for him, directing him to a Place, where it was *God's Will that he should be a Capuchin*. [Mr. *Whitefield* seems to have been more honoured, when " the *Lord himself* gave him a *Text*, and directed him to a *Method*, as he was going up the *Pulpit-Stairs*."]]

7 Journ.
p. 66.

The *Devil* was fully employed in setting *Gins* for him ; omitting no *Tentation*, outward or inward ; *presaging that the Saint would overthrow his Kingdom*, if he were suffered to persevere : and therefore appeared

peared to him sometimes in a *religious*, sometimes in a *dreadful Form*. The *Visions* which he had in the Beginning grew more common and fearful, grievous to the Apprehension. Our Lord made him see and hear all the *Torments and Pains of Hell*; the horrible *Cries of Devils*, and *Blasphemies* which they yelp forth, their *Despair*, and *Stench of their Dungeons*: which made him terribly roar, to the Astonishment of all the *Religious*." [I have had the Honour to hear Mr. *Whitefield* roar out in the same Manner, upon seeing such a *Vision of Hell*, in the Midst of his *Preachment*.]

"These and other *strange Accidents* made the *Fathers* suspect some *Illusion of the Devil*; but upon Trial, he appeared to go upon the same *Foundation* with *Saint Francis*, when he established his Rule.

His *Rapt*s and *Ecstasies* threw him into such a *Disorder* that they had recourse to *Physicians*. The *Physicians*, who seldom have recourse to *God*, when they can find any Belief in *Nature*, applied *Pigeons* to him; pricked his Legs and Thighs with great *Pins*; but they could discern no *Motion nor Sense* in him. At length, after he had been out of himself for two Days, he came to himself again; and was so possessed with *Joy and Jubilation*, that though he

he was all *Humility*, he was forced to make *outward Shew* of it.

Notwithstanding this, to *shut the Gate to Vanity*, which creepeth in insensibly like a *Serpent*, they did humble him by all Sorts of *Inventions*; told him he was *unprofitable*, and talked of taking the *Habit* from him. But he had a *Revelation* against that. For having once untied the *Cord*, wherewith he was girded, the *blessed Virgin* appeared, took his *Girdle*, put it on again, and *assured* him, that he should persevere a *Child of St. Francis*." [No Wonder then, that Mr. *Wesley* should be in such a Fright, that "God would drop him, and lay him aside;" or that his

3 Journ. P. 60. "Brother Charles should actually leave off

4 Journ. P. 67—9. *Preaching*, and become a *still Brother*; till, in Verification of Mr. *J. Wesley's Prophecy*, 'that he should rouse himself like *Sampson*, and be avenged on his Enemies,' — he once more became a *Friar Predicant*."] "After this, there was scarce an Hour and a Half out of four and twenty, when he felt not himself drawn by *divine Tracts* into a *Union*, and *Transformation into Jesus Christ*; which left violent *Impressions*, *Pains*, and *Dolours* on his *Body and Soul*. But the *Pleasure* he took in them, was an *infallible Argument*, that such *Attractions* were truly from *God*, and not *Illusions of Satan*.

Besides

Besides these, he labour'd under *painful Diseases for twelve Years*; for all which he rejoiced exceedingly: Because nothing makes us return so soon, as a *Snail within his Shell*, as when God cometh to smite the *Horn of our Presumption and Arrogancy*.

God only knoweth how many *religious Men and Women* have, by the *Sublimity of his Doctrine*, been exalted to the *high State of Perfection*. But his more *particular Design* was the *Conversion of Heretics*, especially the *Protestants in his own Country*. For which Reason, after various *Peregrinations*, he returned to *England*, and underwent grievous *Persecutions*. But yet he exhorted the *Catholics* to live as *Lambs among Wolves*. He was taken up, and examined by Sir *Fr. Walsingham*, *Chief Secretary of State*, a Man most obstinate and stiff in his *false Religion*; who committed him to the *Tower*; whence he was sent *Prisoner* to the *Castle of Wisbitch*. In his Way through *Cambridge*, he was led through all the *Streets*, as a *strange, monstrous Spectacle*; and followed with odious *Shouts*, and spiteful *Reproaches*.

While he was at *Wisbitch* many *Protestant Ministers* came to *dispute* with him; but departed from him with *their own Shame*. Among other *Conferences*, he had a *remarkable* one with the *pretended Bishop of Ely*, who was named *Dr. Eaton*; which

he so well managed, that the *Catholics* thought it was *God's Spirit* which spake within him, to the *Dishonour and Confusion of the Bishop, and his Adherents.*—After three Years *Imprisonment*, *Father Bennet* was banished into *France*.

Being ill of a *Fever*, *God* cured him by a *Miracle*. For he felt a certain *Sweetness*, and a certain *Voice* assured him, ' that he should receive a *perfect Remedy* on the *Feast of the Seraphic St. Francis.*' Accordingly on that Day the *Voice* said, ' Go, and sing confidently, for thou art now wholly cured of thy *Disease.*'

He inflicted a *Judgment* too on a Man, who drew his Son by Force out of the *Monastery*. For upon his threatening the Man with Punishment for this *enormous Crime*, behold a Thing very strange, and worthy of Mark ! At that *very Time Sentence* was given in *Heaven* ; and was shortly after put in *Execution* ; the Man fell sick, and died, to ratify the true *Prediction* of this good *Father*.

If I should speak as is meet of his strait *Union with God*, the Force, Perfection, and Continuance of it, I should say, that his *whole Life*, since he became a *Capuchin*, was a *continued Rapt, and Ecstasy* ; which made him become *engulfed* in the *Knowledge of the Creator* ; in the *illuminated Life, and assured Way of Perfection.* After his

his *Ecstacies*, who can presume to say this was *natural*, and that they were nothing else but *Swoonings*? — In his last Sickness, *God* revealed to him the *Time*, *Day* and *Hour*, of his *Death*. And before he died, the *Religious* about him conjectured that he *saw* something, and that the *Devil* was now attempting to wound him. But soon after, the *blessed Father* said, it *sufficeth*: which made them believe the *Tentation* was past, and the *Enemy vanquished*."

So much for *Father Bennet*. And who would not believe, were there any Truth in *Transmigration*, that *his Soul passed into Mr. Wesley*?

(No. 2.) "*The Life of the Lady Warner, called Sister Clare of Jesus*.—Lond. 1692.

Some Years ago I transcribed a few Passages hence, from mere *Curiosity*, and without any Thoughts of *Methodism*. Had I now the *Book*, an exacter *Comparison* might be drawn. The *Extract* I then made was as follows.

"She was bred a *Protestant*, but converted by a *Jesuit* to *Popery*.—She resolved on a *rigorous* Course of Life, to break off all *Commerce with Creatures*, and receive no *worldly Satisfaction*.—She receives the *Habit at Liege*;—is particularly devoted to

John Baptist, St. Austin, Mary Magdalen, and St. Teresa; for whom, when a *Protestant*, she had a *particular Esteem*, from *reading her Life*.—She *sees* a *Stream of glaring Light* come from the *blessed Sacrament* towards her. She *tastes* the *Sweetness of Union with God*.—During the *Contagion of the Plague*, the *Abbess* insures *her Safety*, and that of all the rest; ‘*Good Sister, be not afraid: none of my Religious shall take any Harm from this Infection.*’ For our *blessed Lady* had appeared to the *Abbess*, with all her *Religious under her Mantle*; assuring her, that she would *preserve them from the Plague*. [Mr. Wesley’s *Society safe in a like Case.* 4 Journal, P. 56, 61.]

Hearing a Sermon on, ‘*I am black, but comely,*’ the *Abbess* told her, ‘*You also, Sister Clare, must black yourself:*’ upon which she went into the *Kitchen*, and *blackened her Face and Hands all over with Soot*; which caused some *Diversion* among the *Nuns*.—She had many *Visits* from her *beloved Jesus*,—received the *Gift of Inspiration*, and burned in the *Fire of divine Love*.—However, she felt great *Desolation, Dryness, and Darkeness, not to be expressed*. By the *purgative and illuminating Way*, she attains to the *Unitive*; and by a *perfect Annihilation* of herself, comes to a *Kind of Deiformity*.—She says, *God requires nothing,*

thing, but that we *believe*, be *sorry*, and be *saved*;—that we must be very sincere to our *Confessor*, telling him even our *passing Thoughts*. — God seems to *withdraw* himself from her, with all *interior Comforts and Feelings of his Presence*; and she thinks herself *totally abandoned*. She begs Aid of *St. Bruno and St. Teresa*; but requests of *Christ* to take her for his *Spouse*, or at least for his *Handmaid*.—Was confirmed in her Opinion that God *had forsaken her*, because she was *deluded* in two Points, which she thought God *had revealed to her*;—that she should die of *that Illness*; and die *before her Brother Clare*.—She was in continual *Convulsions of Doubts and Fears*, notwithstanding all the *Gusts and Comforts* her Soul tasted from her *Heavenly Spouse*; and she seemed *perfectly forsaken* by him in her *last Sickness*.—But her Countenance after Death retained an *Angelical Sweetness*: and her Body filled the *Church* with a wonderful *Perfume*.”

(No. 3.) Transcribed from the “*Life of her Sister in Law, called Sister Mary Clare*.” Printed *with the former*.

“ She was converted also to *Popery*, and the *most perfect State*: — was so good, that she never lost her *Baptismal Vow* by any *mortal Sin*.—In her *Prayer*, for several Years,

Years, she never found any *spiritual or sensible Gust*; but continual *Aridity and Desolation*;—In a *profound Desolation*, and *no Ease from Heaven*.—Once, *kneeling down in her Cell*, she chanced to spy in a *Chink of the Wall* a little *Scroll of Paper*; which taking out and unfolding, she found these Words in it, “ *Be at Rest, and afflict yourself no more: all is well between God and you.*” This filled her with Joy; as undoubtedly coming from *Heaven*, God having sent it by an *Angel*.—She makes a *formal Oblation* of herself to God, in Words *dictated by the Holy Ghost*.—But still she is in *Darkness*, as to the *interior State of her Soul*, has no *Light or Comfort in Prayer, Communion, divine Offices, or any Exercises of Devotion*:—is in *obscure Faith*; and fears she has *no Faith*, because *no Fervour*; but remains as a *Stone*, and has *no Feelings of God*.

But yet she has many *Inspirations from God*.—She always hears the very *first Stroke of the Bell*, calling her up to *Matins*, by the *Help of an Angel*.—She *annihilates herself before her Crucifix*, and acknowledgeth the *Abyss of her own Nothingness*.—She prayeth, ‘ *O my sweet Jesus, let me repose upon thy sacred Breast, and fetch my Health out of thy most blessed Heart.*’—Even in her *last Moments* she says, that she was *totally void of all sensible Consolation*
and

and Devotion: but rejoiced to see herself in this *Aridity*, quite parched, and dried up, and become a *living Holocaust* to the divine *Fire of Love*, without the least *Drop of Comfort*—Her *Prayer* was very extraordinary and intense, and *priviledged* with a *supernatural Suspension* above the *Reach of Sense*.—She is in a *Calm*, amidst the *Storms*, which *Desertions*, *Obscurities*, *Aridities*, and *Desolations* that surrounded her, endeavoured to raise——God's divine *Impressions*, and *Operations of the Spirit*, were so very secret, that her *Condition* was *unknown* even to herself. For while she enjoyed God, by a *secret, but insensible Union*, she thought she did nothing but kneel like a *Stock*, or a *Stone*. And though God permitted her not to see what she did, and she was totally *insensible* of what passed between God and her *Soul*,—yet she had such a *secret Impulse*.—Though she thought God had forsaken her, at the same Time she enjoyed her *Beloved*, whom she thought she had lost: He hindering her from having any *Sense of this Union*, and receiving any *Comfort* in it; as he hindered his *Humanity* in the *Garden* from the *Beatific Vision*, while his *Soul* was exceedingly sorrowful.—Her *Corpse* retained a *smiling Countenance* after her *Departure*, and expressed her *Joy*."

What a lively *Pattern* have we, in these two *Instances*, of *Methodistical Jesuitism*?

We

We see how easily two Sisters of a shallow Capacity, melancholy Temper, and enthusiastic Turn, are made a Prey to crafty Seducers: and that the taking a spiritual Delight in reading the Legends of the Saints, and other Popish Books (recommended by Methodist Teachers to Protestants) — is being half Way over Sea already. And what good Person can, without some Degree of Indignation, see the Weakness and Misfortunes of human Nature made a Handle for Seducement? How dextrously doth an Angel convey an Assurance from Heaven through a Chink in the Wall? — As easily as a Methodist-Teacher can through a Crack in the Brain. Who will not observe from what Model our new Dispensation is taken? “Through the Wilderness-State of Doubts and Fears; a Coldness, and senseless, unaffected Heart, even at the Holy Communion; Horrors, Dryness, Desolation; — through Intervals of Light and Darkness; — into Impressions, Feelings, Inspirations, Communications with God, Perfection, Deiformity, and Union.” Hence hath been learned “the Benefit and Necessity of spiritual Desertion and Despair; — the driving People, by proper Management, out of their Senses, and then telling them, that in that very Moment the Lord Jesus enters into their Souls.” — If a Methodist die, “Never did I see such a fine Corpse,” says Mr. Wesley; “Our Lord

Lord comes and perfumes her Grave,"
says Mr. *Whitefield*.

Every Scrap of it is rank *Jesuitical Popery*.

(No. 4.) *Extract from "A Declaration of egregious Popish Impostures in casting out Devils, &c. By S. H."*

This S. H. was *Sam. Harsnet*, successively *Bishop of Chichester, Norwich, and Archbishop of York*: who hath there given us "*Copies of the Examinations and Confessions of the Parties themselves, pretended to be possessed and dispossessed, from the Records in the High Commission Court.*" Lond. 1603.

"About twelve Priests were concerned in this Affair; all under the Direction of *Weston, alias Edmunds, the Jesuit*. They published in 1585, or 1586, a *Book of Miracles*, containing many wonderful Things done by Virtue of *Exorcisms, &c.* whereby they gained a great Number of *Profelytes*; and wherein we see the fullest Proof of their lying Wonders, and counterfeit Zeal.

For a particular Instance, they chose the House of a *trusty Friend*, whose House they said was *haunted*: and he having three *Servants* that were *Protestants*, upon these they were to try their Skill. Accordingly

the *wicked Spirits* made a *horrid Racket*; blew out the *Candles*, except such as were *hallowed*; turning every Thing *upside-down*; and making even the *Priests fume and sweat*.

They convinced the *Servants* of the great *Power of the Devil* in that Place; and if the *Maid* did but *slip in the Kitchen*, it was the *Devil* who came, and *tripped up her Heels*: because she was washing a *foul Shirt* of the *Priest's*, which was designed to *whip the Devil out of the Possessed*.—Another Time, the *Devil* *slipt into Sarab Williams's Leg*: but the *Priest* claps his *holy Hose* on the Place; and makes him tumble, and bawl out, “*Pull off: pull of. Ease the poor Devil of his Pain.*”—The *sacred Stole* is wrapped about the Neck of another *Possessed*; which so closely begirt the *Devil*, that he *stared, fumed, and foamed*, as if he had been *mad*.—They told them strange Stories of the Fits of other *possessed Persons*, what Words they *spake*, and what Sights they *saw*: how the *blessed Virgin*, with a *Train of cælestial Ladies*, came down to *grace the miraculous Cures*. Which made the *wise Spectators* cry out, *Ob! the Catholic Faith! Ob! senseless Heretics.*

By such Means having *astonished and convinced the Servants*; the first Thing they order them to do is, to renounce their *heretical Religion*, be reconciled to the *Pope*,
and

and solemnly engage *never to leave Popery*. And they are *rebaptized*, with all the *ridiculous Ceremonies* of *Puff, Cross-Puff, Impuff, and Expuff*; with the Application of *Salt, Spittle, and Oil*, — to their Lips, Nose, Eyes, and Ears, &c. Then they are *dispossessed* in this Manner. The *Party* is tied down in the *holy Chair*, [Mr. *Wesley's* Possessed are commonly held by four or five strong Persons] and drenched with *holy Potions* of *Sack, Oil, and Rue*, &c. They forced the *Maid* to drink largely of this *noisome Potion*; persuading her, that it was the *Devil* within her that *detested* it, not *her*. Hereupon she grows *sick, giddy, and falls into cold Sweats*: then is *fumigated with Feathers, Brimstone, and other Stinks, in a Chaffingdish of Coals*; and her Face held close to it, till black as a *Chimney-Sweeper*. Hence *Reackings, Strugglings, Dizziness, Swoonings, almost Loss of Senses, babbling Nonsense, ravings Fits, Exclamations that all the Devils in Hell were in her*.—They put things, as *little Knives*, in her *Mouth*; stick *Pins* in her *Flesh*.—In general, the *Parties*, by such *Management, tumble, wallow, foam, howl, roll their Eyes, and gnash their Teeth; are in Trances, see Visions, &c.* When they are thus fitted for the good Purpose, the *Devil in them must be found, and dislodged*: he is hunted

from Place to Place, Toe, Foot, Leg, Thigh, Hands, the most nasty and secret Parts; and the *holy Relics* must be applied *there*.

If the *Devil be obstinate*, they must *chafe, broil, burn* him, and make him *roar*: the *Priest's* very *Gloves, Stockings, Girdle, Shirt*, can *search and roast the Devil*. But the *best Exorcisms* are *holy Water, Potions, hallowed Candles, Brimstone, &c.* which will variously torment him; especially if they add *whipping*. One of the *Patients* confessed that 'she did not know how it fared with the *Devil*; but was sure *she* was all *black and blue*, felt *grievous Pain*, and was almost killed.'

The common *Signs and Marks of a Possession* were, Unwillingness to sign them with the *Cross*; nor to bear the Application of *Relics*, nor the *Gospel* in their *Casket*, nor the *Words Ave Mary*, nor *Catholic Church*, nor *Presence of the Priest*. [The like *Signs* are in *Mr. Wesley's Possessed*.

4 Journ.

p. 94—6.

"Trembling at the Name of *Jesus*; — crying out, 'Field-Preacher! Field-Preacher! I don't like Field-Preaching.' This repeated for two Hours together, with *Spitting*, and all the Expressions of strong *Aversion*.—By Prayer her Pangs increase.—She could not bear to hear us pray, &c."]

At

At length however, by the Force of their *Exorcisms*, they extorted the *Truth from the Devils*, who confessed their *Insufficiency* to withstand them. By this *Command over Devils* they procured *Reverence* to themselves.—Sometimes the *Devil* can't be expelled, in the Name of the *Trinity*, by *Virtue of the Sacrament*, and the like; but by the *Power of the holy Priesthood* away he flies. Such is the *Dignity of their Office*. [Thus “ one of ^{3 Journ.} Mr. *Wesley's Possessed* owned, that *Church*, ^{p. 8—9.} *Sacrament, Scripture, Prayer* profited nothing;—but upon Mr. *Wesley's praying*, he said, ‘ Now I know God loveth me.— ^{p. 43.} Now I know thou art a *Prophet of the Lord*.—Ay, this is he, who I said was a *Deceiver*.’—“ The *Devil* is forced to let a ^{5 Journ.} Woman, whom he *possessed*, be quiet while ^{p. 86.} Mr. *Wesley* was there. He had promised her so; and kept his Word.”]

Their Way of attacking *Protestants* was this: ‘ Their Hearts bleed for Sorrow, in seeing poor Creatures in this woful Plight; they burn with Bowels of Commiseration; they will lay down their Lives to do them good, and deliver them from *Satan*.’ [A *Methodist* could not have spoke more *religiously*.]

They played their *Artillery* chiefly on young *Boys and Girls* of sixteen or seventeen;
teen;

teen;—upon Persons of a *melancholy Temper*; *hypochondriac*, *hysteric*, or *epileptic People*; and any Way *distempered*, in *Mind* or *Body*.

Any Thing is swallowed by these. *Devils* in the Shape of *Cats*, with *Saucer-eyes*, and as big as a *Mastiff*, run upon their Heads, or under their Coats. The *Devil* comes in the Form of *Wind*, blows out the *Candle*, or blows the *Asbes* about the Room; in the Shape of a *Toad*, of a *Mouse*, or a *Drum*; in a *Vizard-Mask*, or in the *Habit of an English Protestant Minister*.

The *Devil* to be expelled must go out in some *visible Form*; and for *Proof* of his Departure, must make a *Hole* in the *Window*, or blow out the *Candle*; get out of the *Possessed's Ear* in the Shape of a *Mouse*; his Voice be heard by the *Cook*, as he skipped over the *Larder*; or vanish up the *Chimney* in the Shape of *Smoke*: and, to shew what a *Fright* he was in, must leave an *unsavoury Smell*.

For better *Confirmation*, they relate divers *Miracles*, and shew others. The *Priest's sacred Hands*, *Thumb*, or *Finger*, having been anointed with the *holy Oil*, shines forth as a *Fire*, or the *Sun*.—The *Holy Sacrament* appears so *bright*, that it can't be looked upon.—The *Priest* can tell
who

who hath been at *Mass* by the *Smell*.—*Sarah Williams* is made to confess, that the *Devil* made her drop her *Beads*, and unwilling to adore the blessed *Host*. She lay past all Sense in a *Trance*, utterly bereaved of all her Senses at once. The *Priest* no sooner came near her, but she discerns who he is by the *Smell*.—*William Trafford* had a *Devil* in him, that rebounded at the Dint of the *Priest's Breath*; unable to stand it.

The *Book of Miracles*, Accounts of *Visions*, *Exorcisms*, and Numbers of *Converts*, made a great Noise; and put *Persons in Authority* upon making *Inquiry*. They seized some of the *Persons* concerned, *Agents and Patients*, who upon *Examination*, made *Confession upon Oath* of all that hath been said, and much more.

They severally witnessed, ' that they were seduced, and engaged to act their respective Parts in the *Imposture*, by *Flattery*, *Fear*, loathsome *Potions*, and *Fumigations*; by *Oaths and Vows of Adherence*; by the *Bond of violated Chastity*:—That the *Priests* told them they would be burned for *Heretics*, if they confessed any Thing, and would go to the *Devil*; with *Promises of Favour, Power, and Money*, if they proved faithful.

They owned, that in their *Exorcisms* they would say any Thing to please the *Priest*;

Priest; would pretend sometimes to be in *Trances*, and have *Visions* of *Purgatory*, of *Christ*, and the *Virgin*, &c. and thereby they would sometimes avoid their intolerable, stinking *Fumigations* and *Drinks*. When they complained of *Tortures* in their *Exorcisms*, the *Priest* told them it was the *Devil* that put them to so much *Pain*, and ill *Usage*; and that what they said was not from *themselves*, but *the Devil* in them. — After being *exorcised*, they were persuaded to declare that they sometimes spoke in *Greek*, or *Latin*; of which they never said, nor knew a *Word*. — They were so *manageable*, that the *Priest* would put his *Finger* into one of their *Mouths*, in the most *raving Possession*, bidding him *bite it*, if he could: but the *Devil* acknowledged he *dared* not bite it, *because it had touched the Lord*. The *Priests* were very *cautious* in keeping away *Persons* of *Sense*, as *Infidels* and *Incredulous*; and did not like *curious Beholders*, and *Askers* of *impertinent Questions*; who, they said, would *hinder the Effect* of the *Operation*.

They witnessed, that divers Attempts were made against the *Ckastity* of the *Maidens*: — that one of the *Priests* endeavoured to *seduce Sarah Williams*; who therefore could not *bear his Company*: but he tells her, 'it is *not she*, but the *Devil*,
who

who did not like him.' And it was the *Devil* that tempted her, or any of the *Maids*, to say, they were *with Child by the Priests*. When she had got a *Sweetheart*, and intended to leave them, they declared, that 'the *Devil* had been so busy with her, had so *ferretted and torn the Part*, that, whoever *married* her, she would never have a *Child*.'—All of them had their *darling Women, and Mistresses*.

Besides these *private Comforts*, they had that of making *Converts*: and one of the *Priests* deposeth, upon his *Conscience*, that the Number of *Converts* could not be less than *Five Hundred in Half a Year*; induced by their *Miracles, and Command over Devils*. All these were to be ready at the *Call*, to destroy the *Queen, Government, and Protestant Religion*.

To this End, the *Devils* were sometimes made to give out of the Mouths of the *Possessed*, that they were going to *ring for the Queen*;—that they must *go to Court, where all were their Friends*:—that they were obliged to attend a *Protestant's Funeral*, in order to carry him to *Hell*. And they raised such a *Storm* at the *Man's Funeral*, that his *good Wife*, rather than go to the *same Place*, was soon persuaded to turn *Catholic*.

Another Use they made of *Miracles*; which was to give *Authority* to their *peculiar Doctrines*; as *Purgatory*, *Transubstantiation*, the *Immaculate Conception*; to *Equivocation*, the *Deposing-Doctrine*, *Assassination*, *Stabbing*, &c. — And likewise to gain *Credit* to a new *Saint*, or *Relic*; such as *Sherwin*, *Bryan*, *Coltam*, and especially *Father Campian*; whose *Girdle*, which he wore when he went to *Tyburn*, was so *effectual* in *Casting out Devils*.

Some of these *Examinants* say, that the *Priests* intended to have *carried them off*, before they were *apprehended*; but were disappointed. They instructed them however to *lie*, *forswear*, *say or do any Thing*; all being *lawful* for the *Sake of the Church*; and because they should not be called before *lawful Powers*, or *competent Judges*, as being *Heretics*.

They own too, that the *Influence of the Priests* over their *Converts* was so strong and bewitching, that it was with the *utmost Difficulty* they were brought to *discover* any Thing, although they *knew* all to be a *Cheat*.

In *Confirmation* of all this, one of their own *Priests*, (who was taken) *Anthony Tyrrel*, declared upon *Oath*, and wrote his *Confession* with his own *Hand*; ' That the *Pope*, *King of Spain*, and *Duke of Guise*,

Guise, were then thought to have a Design of invading England; which was to be farther'd by the *Priests in England*, under the Direction of *Edmunds*, the Provincial of the *Jesuits*; who said, that his *Exorcisms* would make the *Devils* themselves confess, that their *Kingdom was near at an End*.—As touching, says he, the *Dispossession*s of the Parties, their *Fits*, *Trances*, and *Visions*, divers *Discourses* were penned; among which I myself (*Tyrrel*) did pen one.—*We* that were *Priests* were thereby greatly magnified by *Catholics*, *Scismatics*, and weak *Protestants*; and there was scarce any Thing, I am persuaded, that we could not have wrought upon our *Converts* to attempt.—And I am fully persuaded, that the other *Examinants* have deposed the Truth in the Points belonging to their *Possession* and *Dispossession*.

In short, *Tyrrel* discovered the whole *Mystery*, and shewed how easy it was to impose upon young and weak People.

Some of the *Criminals* fled; some were taken; and *Ballard*, *Babington*, and others, were executed."

And shall we not yet discern, what Sort of *Lambs* live among us *Wolves*? Shall we never be upon our Guard against pretended *Miracles*, *Exorcisms*, and *Cheats*? Against any specious *Impostor*, carrying a *Pope* in his *Belly*?

Laocoon

*Laocoon ardens summâ decurrit ab arce :
 Et procul, O miseri, quæ tanta insania, cives ?
 Creditis avertos hostes ? Sic notus Ulysses ?
 Aut hoc inclusi ligno occultantur Achivi ;
 Aut hæc in nostros fabricata est machina muros,
 Inspectura domos, venturaq; desuper urbi :
 Aut aliquis latet Error.—
 Sic fatus, validis ingentem viribus hastam
 Contorsit. Stetit illa tremens, utroq; recusso
 Insonuere cavæ, gemitumq; dedere cavernæ.*

E R R A T A.

PREFACE, Page VIII. Line 26. for *communicating*
 read *communicating*.

- Page 48, Line 20, after *departed*, add "
 P. 128, l. 10, in the Margin add, 5 Journ. p. 91—.
 P. 180, l. 26. in the Margin, for *Gerran* read *Serran*.
 P. 186, l. 10, for *we* read *she*.
 P. 217, l. 26, after *all*, dele "
 P. 228, l. 25, after *Message* for (.) put (;).
 P. 248, l. 23, after *Consent*, add "
 P. 250, l. 8, for *fourteen Hundred* read *two Hundred*.
 P. 252, l. 24, after *Vebemence*, add "
 P. 253, l. 23, for *Iris* read *Isis*.
 P. 269, l. 25, and 28, for *Revenius* read *Rovenius*.
 P. 302, l. 28, for *Stelitentic* read *Stelitentic*.
 P. 307, in the Margin, for *Possic* read *Poetic*.
 P. 312, l. 17, for *seperate* read *separate*.
 P. 327, in the Margin, dele *Ætern. Renat*.
 P. 331, in the Margin, for *Probrept* read *Protrept*.
 P. 333, l. 28, after *more*, add *Pagani*.
 P. 336, l. 19, for *Mistagogue* read *Mystagogue*.
 P. 343, l. 21, after *Dame*, add].
 P. 344, l. 17, for *undertakes* read *undertake*.

ADDENDA



A D D E N D A

TO THE

M Y S T E R I E S.

THE *Pagan Mysteries* being of such an *immoral Nature*, and *Tendency*, it might justly be thought strange, - were no Notice taken of them in the *Holy Scriptures*. And therefore, though such an Enquiry might carry us into too great a Length, yet I shall not intirely pass it over. There can be then little Doubt, but they are pointed out by St. Paul: “ *It is a Shame even to speak of those Things that are done of them in Secret.*” And where *Christianity* is termed the *Mystery of Godliness*, it is set, I am persuaded, in *Opposition*, not only to the *Mystery of Iniquity* that was to work in the *Christian World*, but likewise to the preceding *Mysteries among the Gentiles*. Nor is it improbable, that the *Apostle* writeth in direct *Opposition* to the

D d d

Appear-

1 Tim.
iii. 16.

Appearances, Pretences, and Impostures of those false Divinities: "Without Controversy great is the Mystery of Godliness: God was manifest in the Flesh, justified by the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory." [If a Criticism I have heard of may be admitted, which instead of *Ἀγγέλους, Angels*, would put *Ἀνθρώποις, Men*, it seems very agreeable to the *Apostle's Climax*, and Scope of his Reasoning.]

In the *Old Testament*, *Deut. xxiii. 17.* (not indeed in the *Hebrew*, but in the *Septuagint*) after the Words, "*There shall be no Whore,—nor Sodomites of the Sons of Israel,*" we find added Words of this Import, "*There shall not be an Initiator, nor an Initiated, of the Sons or Daughters of Israel.*" 'Tis possible this *additional Clause* may have been inserted by the *Seventy*, by Way of *Interpretation* of the preceding Words. They knew the Nature of the *Mysteries* full well; and we are led to this Meaning by the *Impurities* forbidden, and by the *Price of the Dog* in the next Verse; the *Egyptian God Anubis* being usually figured with a *Dog's Head*. Edit. *Daniel. Schol.*

We may observe also, that *Philo the Jew* (de *Sacrific.*) expressly ranketh the *Prohibition of the Mysteries* among the *Laws of Moses*. "*The Law*, saith he, expressly excludeth the whole of the *Mysteries*, their

Inchant-

Incantments and execrable Scurrilities, from the *Holy Ordinances*: not permitting those educated in *her Society* to celebrate such *Heathen Rites*; nor, depending on such mystical Ceremonies, to disregard the *Truth*; and to follow the Works of *Night and Dark-ness*, omitting what deserveth the *Light and the Day*. Let none therefore among the *Disciples of Moses* either *initiate*, or be *initiated*: it being equally wicked either to *teach*, or to *learn the Mysteries*.—— 'Tis generally the Case with them, that *no good Person is initiated*; but *Thieves, and Pirates, and mad Gangs of abominable and immodest Women*; after parting with their *Money to the initiating Priests*." Several of the *Fathers* have taken Notice of the same Passage in the *Septuagint*, and explained it in the same Manner.

For farther Proof of the *Turpitude in the Mysteries of Isis and Osiris*, and that it was so from the *Beginning*, we need only consult *Diodorus Siculus*, Lib. 1. "*Isis* being over-whelmed with Grief for the Loss of her Husband *Osiris*, took particular Care in *deify- ing him to consecrate his Pudenda*; which she ordered to be *peculiarly honoured and adored in the Mysteries*. And the same *holy Institution* was observed with the same *Cere- monies*, when carried into *Greece* by *Orpheus*: where the common People, partly from *Ignorance*, and partly from a *Love of the*

Editio
Rhodom.
p. 19.

new God, (Phallus) were very fond of being initiated."

Much more might be collected (even from *initiated Authors*, however generally *shy*) concerning the *infamous Origin of the Mysteries*: which I pass over. But shall add a Word or two from *Josephus (contra Apion.)* of the *Sight of the Deities*, which the *Initiated* enjoyed. The Account, which he has from *Manetho*, is thus. "*Amenophis, who wanted a Pretence for driving the Israelites out of Ægypt, had a strong Desire of seeing the Gods. This Desire he communicates to a Person deemed to be a Partaker of the Divine Nature, on Account of his prophetic Knowledge: who told him, that he might have a Sight of the Gods, if he would purge the Country of Leprous and Unclean People. And one Charæmon also pretends he hath a Dream from Isis to the same Purpose.*" Thus *Calumny and Mystery* were employed for expelling the true *Worshippers of the Deity*. These pretended "*Dreams from Isis* were the common *Cant* of the *Initiated*; and she would appear to the *Disordered* in Mind or Body, and cure their incurable *Distempers.*" Orus, to whose *Happiness by Initiation Amenophis* aspired, was the *Son of Osiris and Isis*, (who first *instituted the Mysteries*) and consequently the first *initiated King*; and thereby a Devotee to

Lib. 1.
c. 26, 33.

Diod. Sic.
p. 21, 22.

to the Impurities before-mentioned from *Diodorus*.

This might lead us to consider the *Antiquity of the Mysteries*. For the best *Chronologers*, particularly *Archbishop Usher*, place the *Reign of Orus in Egypt* between one and two *Hundred Years* before the Times of *Moses*. And if *Numenius* the *Pythagorean* may be depended upon, (and why should he not?) as cited by *Eusebius*, the *Initiating Priests* ^{Præparet. lib. 9. cap. 8.} were the Persons that instigated *Pharoah* to oppress and persecute the *Hebrews*. For having mentioned the *Initiations* and other *Institutions* of the *Magi and Egyptians*, he says, that “*Jannes and Jambrees*, who opposed *Moses* [he calls him *Muscæus*] when the *Jews* were expelled *Egypt*, were *Egyptian Mystery-Priests*, and in high Reputation for *Magic*.” Here we have the same *Miracle-Mongers*, whom *Moses* calls the *Wisemen*, ^{Exod. iv.} the *Sorcerers*; and *Magicians of Egypt*: — A ^{11.} Passage, which does no great *Credit* to the *Origin of the Mysteries*; nor to our *modern Initiators*, who are mangling the *Gospel*.

The *Eleusinian Mysteries* were indeed of a later Date; and yet were celebrated in *Greece* at no great Distance of Time from the former. For the *Writers* on the *Arundelian Marbles* collect thence, that they commenced about *fourteen Hundred Years* before *Christ*; which is not above ninety Years after the Deliverance from *Egypt* by *Moses*.

But

But whenever, or however, they were brought into *Greece*, and transferred to the Honour of *Ceres* and *Proserpina*, they were of the *same Nature*, and observed with equally *chaste Ceremonies*, with those of *Isis*. For (besides what has been mentioned already of *Jasion*) *Diodorus Siculus*, in his
 Lib. 5. Account of the *Mysteries*, writeth, " that
 P. 323— *Ceres* for her *Love to Jasion*, to whom she was used to grant the last Favour, came and shewed herself, with *other Deities*, at the *Nuptials* of his *Sister*:—that indeed each *Particular* of the *Mysteries* was known only to the *Initiated*; who boasted much of the *Presence of the Deities*, and the *wonderful and sudden Relief*, which they brought."

One Contrivance for " giving the *Initiated* a *Sight of the Divinities*, was by means of a *Looking-glass*, wherein none could see their own *Faces*, but had a clear View of the *Gods and Goddesses*." This we have from *Pausanias*: and *Eusebius* relates the same Thing.—
 Lib. 8. p. 676. Præpar. lib. 2. c. 1. So easily might *weak People*, and under the utmost *Astonishment*, be deluded by *Figures* behind a *Glass*, in a proper *Habit and Posture*; and especially by living Persons, *personating the Deities* in any Manner they thought fit.

As a Proof of the *Indecencies*, *Sozomen* Eccl. Hist. writeth, " that *Theophilus, Bishop of Alexandria*, egregiously ridiculed and exposed to
 lib. 1. cap. 15. public View the *shameful Figures* belonging
 to

to the *Mysteries*, the *Phallus*, &c. which he brought out of the *Pagan Temple*. For which the enraged *Heathens* raised a *Tumult*, and massacred a great Number of the *Christians*."—Even the initiated *Pausanias* (notwithstanding his usual *Reservedness*, sometimes blirts out a little too much, and intimates something *shameful*:—"as frequent *Assignations*; — the Proneness of the religious *Females to Venery*;—a Mixture of the *Obscene and Miraculous*; — the Continuance of the *Eleusinian Festival* for a *Week*; on the third Day whereof all *Males*, even the *Dogs*, are excluded; but the next Day the *Men* are admitted among them, when they pass the Time in *sporting*, and *light Discourse*; — the *Amours of Ceres*, of a very strange Kind; with the *Secrecy* enjoined; — The *Obscenities* in the *Mysteries of Cupid*, and suitable *Hymns*." — A man initiated, and under an *Oath of Silence*, could not well have discovered more of the *true Nature of the Mysteries*, and the *Reason* why they ought not to be divulged. We are assured too, that one Day of the *Eleusinian Festival* was set apart for the *Rites of Venus and Cupid*, and another for those of *Bacchus*: both which were confessedly beyond measure abominable. Nor will our Opinion be more favourable, when we remember what *Athenæus* writes; " *Apelles* being extremely desirous of drawing a *Venus* from the famous *Phryne*, could find no Opportunity

of seeing her *naked*, without going to the *Eleusinian and Neptunian Games*; where she *stripped* herself in the Sight of all the Men, and went into the *Sea* to wash herself. From which *Sight of the Mystical Goddess* he copied his admirable *Venus Anadyome*, rising out of the *Sea*." — I apprehend therefore that no great *Stress* is to be laid upon those *initiated Authors*, who have thought themselves obliged to say nothing but what was *good of the Mysteries*; or have talked of the *Unity of the Deity*, as the *great Secret* of them; perhaps to avoid the Shame of being thought *Dupes to a Foolery*, or inquisitive into something *worse*.

But as I agree with Mr. Warburton, that nothing is meant by *Virgil* in the *Descent of Æneas to Hell*, but his *Initiation into the Mysteries*; it may afford some Light to observe, that not only *Æneas*, but many other *antient Heroes*, recorded to have went down to *Hell*, and afterwards to have been *deified* and translated into *Heaven*, were all *Knights of the divine Order of the Mysteries*. For Instance, *Bacchus, Hercules, Theseus, Orpheus, &c.*

Lib. 10. cap. 28. Pausanias, in his accurate Description of "a *Painting by Polygnotus*, of *Ulysses descending to Hell to consult the Prophet Tiresias*, among other *Figures* takes particular Notice of a *Virgin* with a *Chest* on her *Knee*, like that used in the *Mysteries of Ceres*; and of *Theseus* and

and *Perithous sitting on a Throne,*" as was usual for the *Initiated*.

In the *Comedy of Aristophanes* called the *Frogs*, is acted the *Descent of Bacchus to Hell*, attended with *Xanthias* as his *Esquire*, to fetch up a *Poet* fit to write a *Panegyric on the Mysteries*. But thus says the *Scholiast*, (Verse 357.) " It is to be understood, that though he seems to speak of the *Initiated* as in *Hell*, in reality he meaneth the *Mysteries at Eleusis*; that being properly the *Scene of the Drama*." So that taking this *Key* with us, we are let into the chief *Transactions and Incidents of the Mysteries*, under the Cover of *Bacchus's Voyage to the lower Regions*.

" After due *Preparation, and Instruction* Ver. 140. from one of the *Adepts*, and paying *Charon the Ferryman* his Fare, (for no Pay, no Passage) they are serenaded by a *Chorus of croaking Frogs*. [The Emblems of *Papal Impostors*, Rev. xvi. 13.] After passing the black River, they are terrified out of their Senses by the *Sight of Monsters, Serpents, Hobgoblins, Spectres* continually varying their Forms, and other *Apparitions of Dæmons*. They are shewn the *Dirt, Mud, and Excrements*, in which the *Profane and Uninitiated* wallow. Then are enveloped in *Darkness*, and are brought to the very *Gate of Pluto*. *Happiness* however comes in its Turn, 162. and *Serenity* after a *Storm*: a sudden radiant *Splendor of Light* surrounds them, and the dreadful

305, 154. *dreadful Spectres* vanish. They are blessed
 with the Sight of *beautiful Ladies*, and have
 295—. the *free Use* of them; *Harlots*, and Instru-
 410—19, ments of Pleasure, of *both Sexes*: are de-
 550. lighted with *Songs, Music, and Dancing*;
 the *Mystic Torch, and Night-Revels*; enter
 335—. into all Sorts of *ridiculous, loose, and obscene*
 375—. *Discourse*; all Manner of *Clamour, Tumult,*
 390—. *and Ribaldry*; with other *sacred Sportings*.
 770. They have a Conversation with *Æacus*, one
 of the *infernal Confessors*; and are handsomely
 795. entertained by *Queen Proserpine*. "And *Æacus*
 fairly acknowledgeth, that there are few good
 912—. *Persons in that Place*. There are too *Prayers*
and Hymns to Ceres, and to other *strange*
Deities, of a new and peculiar Stamp."

The *Character* given to one of the *Votaries*
 940—. I leave to such as are *fond* of it. "'Tis the
 Business of the Man of *Prudence*, who hath
 his Senses about him, and hath made several
Voyages, always to be *turning* himself about,
 and not stand, like a *Statue*, in *one Attitude*.
 —I will reprehend *him* first, that ye may
 know what a *Boaster*, and *Impostor* he is;
 and how he hath *deceived the Spectators*."



F I N I S.